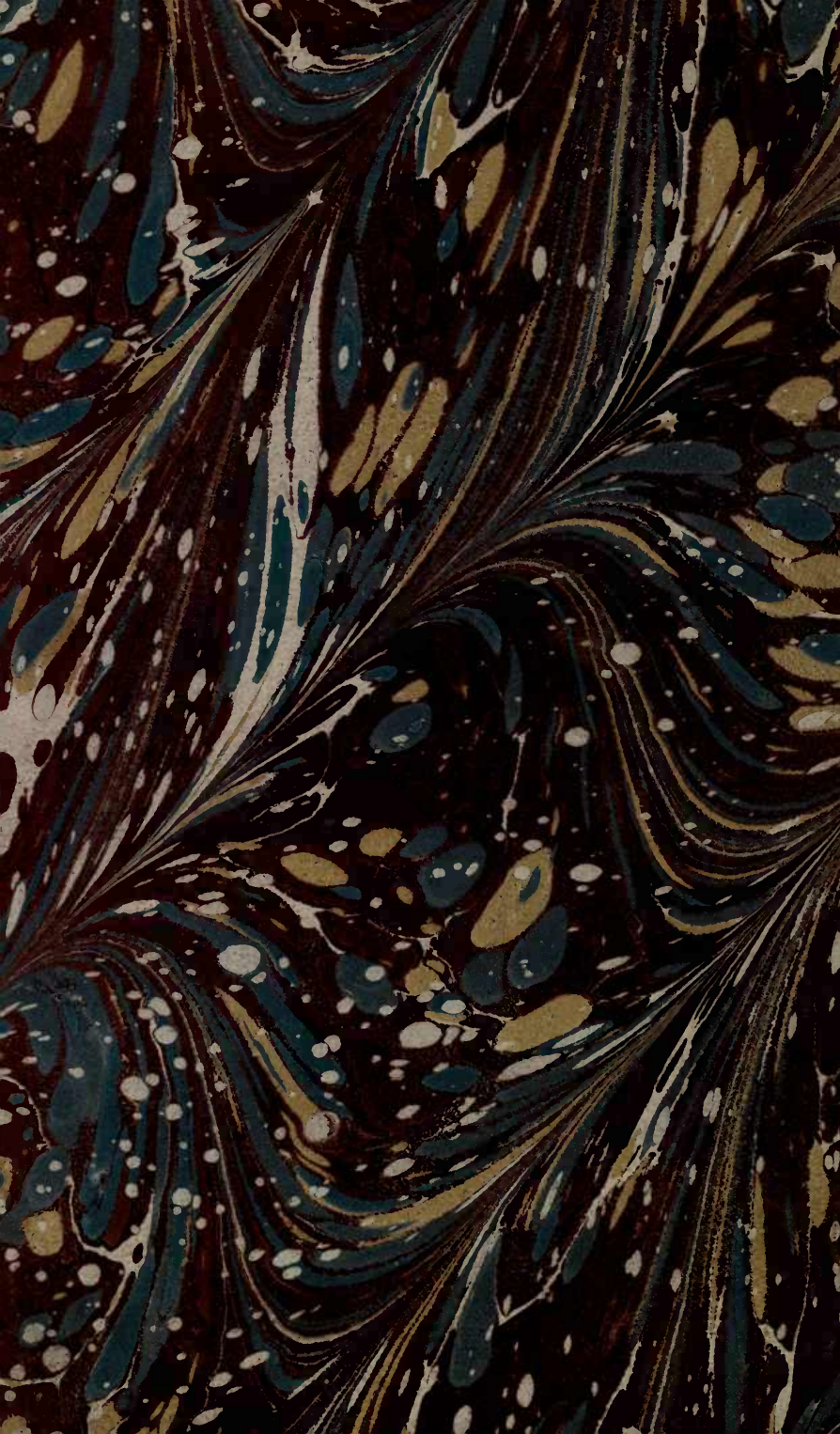
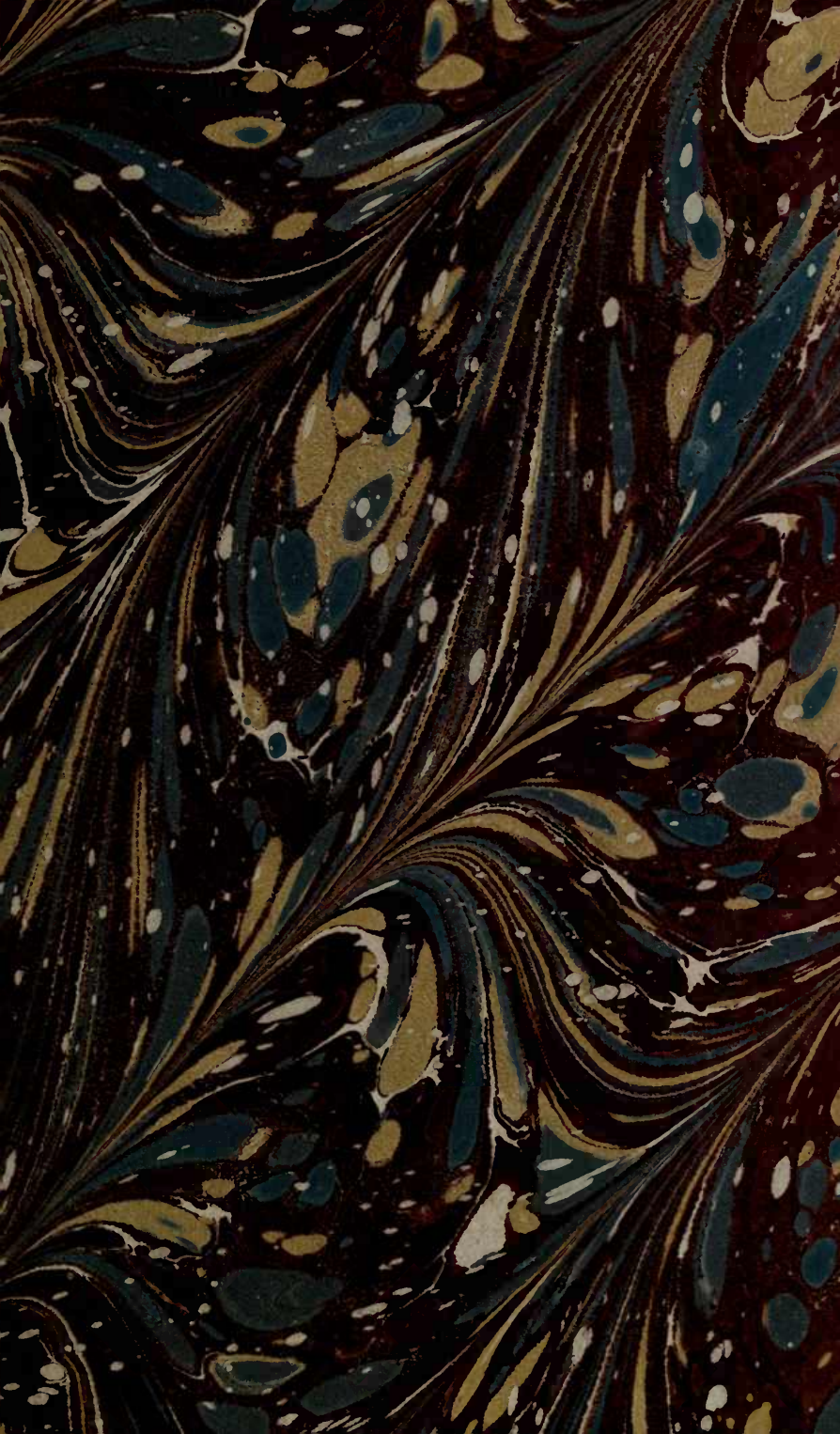
A
000 085 743
3
UC SOUTHERN REGIONAL LIBRARY FACILITY





Sel

WORKS

ON

THEOLOGICAL SUBJECTS

BY

E. C. HARINGTON, M.A.,

CHANCELLOR AND CANON RESIDENTIARY OF THE CATHEDRAL CHURCH OF EXETER.

—

IN TWO VOLUMES.

VOL. II.

—

LONDON:
F. & J. RIVINGTON, WATERLOO PLACE.
EXETER: W. CLIFFORD.

CONTENTS.

—

VOL. II.

"The Object, Importance, and Antiquity of the Rite of Consecration of Churches."

"On the Reconsecration, Reconciliation, &c., of Churches," written at the request of the Exeter Diocesan Architectural Society.

"Brief Notes on the Church of Scotland."

"The LV. Canon and the Kirk of Scotland," with an Appendix.

"A Few Words in Reply to the Rev. W. Goode, on the LV. Canon."

"Bradford, the Martyr, and Sir John Harington;" being a Reply to some passages in the Rev. Aubrey Townsend's "*Biographical Notice of John Bradford.*"

2066971

THE

OBJECT, IMPORTANCE, AND ANTIQUITY

OF THE

Rite of Consecration of Churches:

AS SHEWN

BY THE HOLY SCRIPTURES,
THE TESTIMONY OF THE FATHERS,
THE CANONS OF THE CHURCH, FOREIGN AND DOMESTIC,
THE DECREES OF POPES, LEGATES, ETC.,
THE PRACTICE OF THE ENGLISH REFORMERS, RITUALISTS,
HISTORIANS, AND OTHER WRITERS.

WITH COPIOUS ILLUSTRATIVE NOTES;

AND

An Appendix,

CONTAINING

THE CONSECRATION SERVICES OF BISHOP ANDREWS
AND OF ARCHBISHOP LAUD,

AND THE

FORMS OF CONSECRATION ADOPTED BY THE CONVOCATIONS
OF 1712 AND 1715; &c.

"These things the wisdom of Solomon did not account superfluous."—HOOKER.

BY E. C. HARINGTON,

PREBENDARY OF EXETER, AND INCUMBENT OF ST. DAVID:

AUTHOR OF

"APOSTOLICAL SUCCESSION,"—"SUCCESSION OF BISHOPS IN THE CHURCH OF ENGLAND UNBROKEN," &c.

LONDON: F. & J. RIVINGTON.

OXFORD: J. H. PARKER. CAMBRIDGE: MACMILLAN AND CO.

EXETER: H. J. WALLIS.

M.DCCC.XLVII.

TO

THE PRESIDENT,

THE RIGHT REVEREND THE LORD BISHOP OF EXETER;

THE PATRON,

RIGHT HONOURABLE THE EARL OF DEVON;

AND THE OTHER MEMBERS OF

The Exeter Diocesan Church Building Society;

AND TO THE

Exeter Diocesan Church Architectural Society,

THIS LITTLE WORK,

On the Consecration of Churches,

IS (BY PERMISSION)

HUMBLY INSCRIBED BY THEIR OBEDIENT SERVANT,

THE AUTHOR,

HONORARY SECRETARY OF THE EXETER DIOCESAN CHURCH BUILDING SOCIETY.

PREFACE.

THE favour so kindly shewn by the Public to the Author's "Brief Notes on the Church of Scotland" has emboldened him to lay before the same indulgent tribunal the following Treatise on the *Object, Importance, and Antiquity of the Rite of Consecration of Churches.* He trusts that the present volume will not fall short of its predecessor in the peculiar advantage of combining diligence in making research with strict accuracy in giving quotations. In short, he hopes that it will fulfil the promise held out in the title-page. In regard to different classes of readers, he ventures to think that it may not prove without its use. Not that he presumes to offer any fresh information to those who are already well conversant with this subject, and whom he begs favourably to receive this work, only as a small token of his earnest desire to promote a feeling among us of increasing reverence towards "the House of Prayer." His desire rather is, to call

the attention of persons generally to this important topic, on which, unhappily, much ignorance and misconception prevail; and especially, should these pages fall into the hands of any, who have never regarded the House of God with those feelings of sacred awe and reverence which become His Divine Majesty, to bring them, through His blessing, to a better mind.

St. David's, Exeter,
July, 1844.

CONTENTS.

	Page
Places were appropriated to prayer, and held sacred, from the earliest times (*Hooker*)	1
The practice of Adam and his sons, and that of the Patriarchs, instanced	*ib.*
Conjecture that Proseuchæ were the "High Places" of the Old Testament (*Prideaux*)	*ib.*
The Tabernacle was made by the command of God (*Hooker*)	2
The first and second Temples	*ib.*
Synagogues, their history and importance (*Prideaux*)	3
God loves public places of prayer (*Philipot*)	4
Pagans, instructed by the light of nature alone, appropriated places duly dedicated to the worship of their deities	*ib.*
Distinction between an ordinary dwelling-house and a house of prayer (*Philipot*)	5
Reason of a Church's peculiar dignity (*Hooker*)	6
"Benediction" explained (*Suarez*)	*ib.*
Consecration precludes a founder from all claim of right to a Church	7
Mode of surrender by a donor (*Andrews*)	*ib.*
The founder's gift must be a free-will offering (*South*)	8
Gentile form of dedication	*ib.*
God visibly accepted the Tabernacle and the Temple (*Hooker*)	10
What the antients meant by "Consecration," or "Dedication," (*Bingham*)	11
Opinion held generally by Reformed writers, that the primitive Christians met at uncertain and unsanctified places, controverted by *Mede*	12
Tradition respecting the "Cœnaculum Sion" (*Mede* and *Staveley*)	15
Mede's arguments in favour of his own proposition	16
Worshipping-places of the Essenes	17
Evidence as to primitive Churches, deduced from the "Dialogues" of Lucian	*ib.*
Testimony of *Ignatius* with respect to the *second* century	18

PAGE

Evidence afforded by *Tertullian* and *Hippolitus* in the *third* century 18
Description, by *Gregory* of *Neocæsarea*, of the five classes of penitents, and their places in the Church, during his time . . 20
Elucidation of this description (*Bingham*) . . . . *ib.*
Argument derived therefrom (*Mede*) 23
Gregory was himself a great founder of sacred edifices . . *ib.*
Evidence of *St. Cyprian* 24
Antiquity of the Rite of Consecration of Churches shewn by reference to the Consecration of the Church at Tyre, and to that of the "Martyrium" at Jerusalem (*Eusebius*) . . . 25
Apology of *Athanasius* for celebrating the Divine Office in an unconsecrated Church . . . . . *ib.*
Celebration of the Divine Mysteries in a Church did not supersede the necessity for its *Consecration* (*Bingham*) . . . 26
Evidence of *St. Ambrose* and *Gaudentius* as to particular instances of Dedication 27
Testimony afforded by *Dionysius the Areopagite*, by *Bede*, and by *Pope Pius* 28
The term "Titulus" explained (*Philipot*) 29
Consecrations performed by *Felix I.* and by *Marcellinus* . . 30
Prosperity of the Church under the protection of the Emperor Constantine (*Eusebius*) 31
Its persecution by Dioclesian, and destruction of a noble Church at Tyre . . . . . *ib.*
Eusebius' description of the Consecration of that Church when rebuilt 32
The Consecration of the "Martyrium" at Jerusalem (*Eusebius*) . *ib.*
Antiquity of the practice of *making a collection* at a Consecration (*Owen*) 33
Places which sent Bishops, etc. to the Consecration of the "Martyrium" 34
Matthew Paris' account of the Consecration of the Monastery of St. Alban 35
Anniversary of a Consecration kept generally as a festival, and celebrated in England with fairs (*Bingham*) . . . 37
Tradition respecting the Church of St. Peter ad Vincula (*Tillemont* and *Staveley*) 38
Churches (in a certain sense) existed from the commencement of Christianity (*Tillemont* and *Mede*) 39
Dedication of the Churches of *Ramsay* and *Winchelcomb* (*Lingard*) 40
Decrees forbidding the celebration of the Divine Office in unconsecrated places (*Corpus Juris Canonici*) 41

PAGE

Reconciliation, how performed (*Durandus*) 42
Interments in Churches prohibited by Gregory the Great . 42
Churches consecrated by Arians require reconsecration (*Corpus Juris Canonici*) 43
Bishops not to consecrate in each other's Diocese . . *ib.*
Cases requiring *reconsecration* (*Ferraris*) 44
Distinction between Cathedral and Parochial Churches, and history of the latter (*Staveley*) 45
Consecration to be performed gratuitously 46
Churches to be *consecrated* prior to their being used for Divine Service 47
Consecration must take place within two years after completion of the edifice 48
Regulations respecting the rebuilding of Churches . . . *ib.*
No Church or Oratory to be built without permission of the Diocesan 49
Probable reason for the performance of Divine Service in some apparently inappropriate places (*Plot*) . . . . *ib.*
Penalties on Bishops and Rectors respectively neglecting the Consecration of their Churches (*Lyndwood*) 50
The "Dalmatica" and "Colobium" explained (*Bingham*) . . 51
Bishops may not consecrate Churches built on Simoniacal conditions *ib.*
Though Consecration must be gratuitous, the Bishop may receive procuration (*Lyndwood*) 52
Procuration explained (*Gibson*) . . . . . *ib.*
Necessaries must be provided for the Church, and for its Minister, prior to Consecration 53
Extracts from *Duranti* respecting the antiquity of Consecration . *ib.*
Arguments of *Martene* upon the same subject . . . 55
Indirect evidence of the "*Magdeburgenses Centuriatores*," &c. . 58
Estimation in which Consecration was held, and its importance, shewn by the magnificence of its solemnities in antient times . 60
Consecration an Episcopal office, and forbidden to Presbyters . 61
Opinions respecting the Order of "Chorepiscopi" (*Bingham*) . 62
Prayer used at Consecration (*Bingham*) 64
Anniversary of the Consecration of its Church a first-class festival in the parish (*Dupin*) 65
Origin and history of Country Wakes (*Staveley* and *Lewis*) . 66
Ceremonies observed at the Consecration of a Church (*Pontificale*) . 67
Churches are consecrated to God alone, though named, (for distinction sake,) after saints and angels 70
Etymology of the word "Church" . . . . *ib.*

PAGE

Hymn used at the Dedication of a Church (*Off. B. Virg.*) . . 72
Expenditure by the Early Christians in the embellishment of their Churches 75
Plunder of the Churches in the time of Julian the Apostate (*Fleury*). 76
Antiquity of Sanctuaries in England (*Staveley*) . . . 78
The ornaments of the Early Church banished, and their places now occupied by the arms of the State or of the Civil Magistrate . 79
Objectors to Church ornaments answered (*Hooker*) . 80
The gorgeous ceremonial of the Church of Rome, as well as the niggardly one of some Christians, equally condemned, and a medium recommended (*Hall*) 81
Form of the Church fabric (*Ferraris*) 82
The *Narthex*, *Nave*, *Chancel*, and *Altar* (*Lewis*) . . . 83
The *Bishop's throne*, *Diaconicon*, and *Prothesis* (*Lewis*) . . 84
What should be done with Church vestments, &c. when decayed (*Corpus*) . . . . . *ib.*
Antient arrangement of a congregation (*Philipot*) . . . 85
Summary of cases in which reconsecration is necessary (*Gibson*) . 86
Case of *Southmalling Church* (*Gibson*) 87
Particular instances in which reconsecration is required (*Lewis*) . 89
Reconciliation, how performed (*Ferraris*) 93
Canon Law, what, and when binding (*Gibson*) . . . *ib.*
Recapitulation of authorities respecting reconsecration (*Ferraris*) . 95
Form of Consecration in the Church of England is left to the discretion of each Bishop (*Staveley*) 97
Number of Chaplains a Bishop may retain . . . . *ib.*
Form of Consecration prescribed by the Emperor *Justinian* . *ib.*
Le Bas' account of *Laud's* Consecration of *St. Catherine Creed* Church 99
Particulars of the Consecration, by Bishop *Barlow*, of the Parish Church of *Fulmer* (*Stow*) 101
Constitution (of 1287) regarding Church sittings, and the disputes respecting them (*Staveley*) . . . . . *ib.*
Ceremony of hallowing *Fulmer* Churchyard (*Stow*) . . 103
The office of the Patron, and that of the Bishop, in the erection and Consecration of a Church, in what respects distinct (*Godolphin*) 104
The grant of Sanctuary followed the Consecration by a Bishop . 105
Parliamentary Return of the total amount paid upon the Consecration of Churches, &c. during three years (1840-1843) . . 106
Antient manner of confirming the right of *advowson* to a Patron (*Selden*) 108

PAGE

Rushworth's account of *Laud's* Consecration of *St. Catherine Creed Church* 109

Laud's defence of his conduct in the same (*Rushworth*) . . 111

Testimony of an eye-witness of the Consecration of the Church of *Stanmore Magna* in favour of *Laud's* conformity (*Heylyn*) . 112

Proceedings in Convocation (1712 and 1715) respecting a form of Consecration (*Dr. Cardwell*) 114

Extant form of Consecration by Dr. *Patrick* . . . 116

Prayer used at a Consecration by Bishop *King* . . . *ib.*

Bishop *Andrews'* form of Consecration was the pattern of all the subsequent forms 118

Prayer used by Bishop *Patrick* for consecrating Communion-plate 119

Consecration may be performed indifferently on any day . . *ib.*

List of forms of Consecration to be found in *Oughton* . . 120

How the Churches in India were consecrated previous to the erection of the bishopric of Calcutta (*Bonney*) . . . *ib.*

How the charges against *Laud* might have been aggravated (*Oughton*). 121

Sentiments of our earliest Reformers respecting the importance of the Consecration of Churches (*Collier*) . . . 122

The adherence of our Church to the practice of early days in her mode of Consecration, a cause of special thankfulness . 124

The present zeal for building Churches, and the mode of its execution, another encouraging sign 125

Beneficial effects which may be expected from the Consecration Service . . . . . *ib.*

The rite of Consecration must find a counterpart in the Christian's heart 126

Irreverent practices which shew that we are yet not free from blame 127

The better sort of heathens would put to shame the lukewarm Christian 128

Habitual irreverence the cause why disfigurements and mutilations have been tolerated in our more antient Parish Churches . 130

Approximation of the modern Pew system to the practices of the buyers and sellers in the Temple 131

A reverential esteem for things sacred is of the very essence of our religion 133

Irreverence condemned by the 18th and 19th Canons of our Church *ib.*

Zeal of the Archdeacons and Rural Deans of the present day . 135

Object and scope of this work . . . . . *ib.*

APPENDIX.

PAGE

I. On Procurations (*Johnson*) 137

II. Canons from *Wilkins' Concilia* on the *Dedication and Consecration of Churches* 140

III. Consecration of *Jesus* Chapel, near Southampton, by Bishop *Andrews* 145

IV. Form of consecrating Churches, Chapels, and Churchyards, *passed in the Lower House of Convocation*, 1712 . 179

V. Form of consecrating Churches, Chapels, and Churchyards, *adopted by Convocation, July* 1, 1715 . . . 188

VI. Form of consecrating the Parish Church of *St. John* at *Stanmore Magna*, by (then) Bishop *Laud* 195

THE

OBJECT, IMPORTANCE, AND ANTIQUITY

OF

The Rite of Consecration of Churches.

"Solemn duties of public service to be done unto God" (writes *Hooker*) "must have their places set and prepared in such sort as beseemeth actions of that regard.* Adam, even during the space of his small continuance in Paradise, had where to present himself before the Lord. (Gen. iii. 8.) Adam's sons had, out of Paradise, in like sort (Gen. iv. 3.) whither to bring their sacrifices. The Patriarchs used altars, (Gen. xiii. 4.) and mountains,† (Gen. xxii. 1.) and groves (Gen. xxi. 33.) to the selfsame purpose.

* See also *Philipot's Antiquitas Theologica.* "I must affirm," (says he), "that even in *Paradise* there was separation or distinction of places, since God did more especially exhibit His presence in that part of the garden, when He descended to commune with Adam, than in any other portion of it; and thence in the sacred pages it is affirmed, that Adam, upon his defection, 'fled from the presence of the Lord God.'"

† "The *Proseuchæ* were built without the cities, and mostly in high places. That in which our Saviour prayed was on a mountain (Luke vi. 12); which makes it probable that these *Proseuchæ* were the same which in the Old Testament were called '*High Places.*' For these High Places are not always condemned in Scrip-

"In the vast wilderness, when the people of God had themselves no settled habitation, yet a moveable tabernacle they were commanded of God to make. (Ex. xxvi.) The like charge was given them against the time they should come to settle themselves in the land which had been promised unto their fathers; "Ye shall seek that place which the Lord your God shall choose." (Deut. xii. 5, 7.) When God had chosen Jerusalem, and in Jerusalem Mount Moriah, (2 Chron. iii. 1.) there to have His standing habitation made, it was in the chiefest of David's desires (2 Chron. vi. 7. Ps. cxxxii.) to have performed so good a work. His grief was no less that he could not have the honour to build God a temple, than their anger is at this day, who bite asunder their own tongues with very wrath, that they have not as yet the power to pull down the temples which they never built, and to level them with the ground.

"After the overthrow of this first House of God, a second was, instead thereof, erected; but with so great odds, that they wept which had seen the former, and beheld how much this latter came behind it; the beauty thereof notwithstanding being such that even this was also the wonder of the whole world. Besides which temple there were, both in other parts of the land and even in Jerusalem, by process of time, no

ture, but then only when they were made use of for idolatrous worship, or in a *schismatical* way, by erecting altars in them in opposition to that which was in the place that God had chosen; otherwise, they were made use of by the Patriarchs, and Prophets, and good men, as several instances in Scripture do fully prove."—(*Prideaux's Connection*, book vi. part i. page 186.)

small number of *Synagogues** for men to resort to." —(Book v. p. 53.)

From these premises we may conclude that "God, who always loves order, and was apt to hear holy and pious prayers, has declared that He loves public places, because of their order, convenience, and neces-

* *Synagogues* were not built till subsequently to the *Babylonish captivity;* and the following remark of Dean *Prideaux* may perhaps with advantage be practically applied in our own day with reference to the crying demand for the *increase of Churches.* "If it be examined into, how it came to pass that the Jews were so prone to idolatry *before* the Babylonish captivity, and so strongly and cautiously, even to superstition, fixed against it *after* that captivity, the true reason hereof will appear to be, that they had *the Law and the Prophets every week constantly read unto them* after that captivity, which they had not before. For before that captivity they, having no Synagogues for public worship or public instruction, nor any places to resort to for either, unless the Temple at Jerusalem, or the cities of the Levites, or to the Prophets when God was pleased to send such among them, from want hereof great ignorance grew among the people; God was little known among them, and His laws in a manner wholly forgotten; and therefore they easily fell into the idolatrous usages of the neighbouring nations. But after that captivity, and the return of the Jews from it, *Synagogues* being erected among them in every city, to which they constantly resorted for public worship, and where every week they had the Law from the first, and after that, from the time of Antiochus' persecution, the Prophets also read to them (B. C. 165), and were by sermons and exhortations, there delivered at least every Sabbath, instructed in their duty, and excited to the obedience of it; this kept them in a thorough knowledge of God and His laws, and deterred them from transgressing them."—(*Connection,* book vi. part i. p. 188.) There were no less than four hundred and eighty Synagogues in Jerusalem; and in every town where there were one hundred and twenty families (or even a less number) they built a Synagogue.—(See *Lightfoot's Commentary on the Acts of the Apostles,* &c.)

sity for solemnity of worship, and has affirmed that He will dwell in them ; not that they are advantages to Him, but that He is pleased to make them so to us. In public places we decline singularity, as in our retirement or oratories we avoid hypocrisy."—(*Philipot's Antiquitas Theologica*, p. 5.)

It has, in truth, been well remarked that,* "whoever takes the pains to search into the religious customs of mankind will find it difficult to discover a people so barbarous, who have not erected very costly and magnificent structures in honour of the Deity, and for the public exercise of their devotions ; and that, when they had raised and adorned those holy buildings with all the pomp and decorations they could invent, they thought it not enough barely to devote them to the sacred duties of religion, unless they also *set them apart* by some peculiar and solemn *rite* of a *formal Consecration*."

The light of nature † could teach men that holy actions were to be celebrated in holy and *hallowed* places, distinguished from common use by some outward ceremony of veneration and respect, in order to give a figure to religion, and to impress a more awful and devout sense of it on the minds of its professors.

* *Lewis' Historical Essay upon the Consecration of Churches.* —See also *Philipot's Antiquitas Theologica*, p. 2.

† "It would not be difficult to show that the light of nature could direct mankind in the dedication of their temples; and therefore the adversaries of this ceremony ought to forbear their outcries of Judaism or Popery upon such of our Bishops who shall hereafter celebrate the holy rite of *Consecration* upon any of our new Churches. I would have it remembered, also, that the same light of nature could teach what veneration was due to all the *holy utensils*, how

"It is certain, (adds the author just quoted,) that Churches and temples in themselves are no more than ordinary buildings, compounded of the common materials of *lime* and *stone*, and may, without sacrilege or impiety, be applied to any use whatsoever the founders please. But, so soon as the rite of *Consecration* passes upon them, they instantly become *holy ground*, and carry with them such a spirit of reverence and sanctity as strikes with a mighty influence upon religious and reflecting minds, above whatever they can feel in other fabrics, raised only to answer the demands of animal life, and which are '*houses only to eat and to drink in.*'" * (1 Cor. xi. 22.)

"Can we," (says *Hooker*, Book v. ch. 12.) when answering the objections raised against the rite of Consecration,) "can we judge it a thing seemly for any man to go about the building of an house to the God of

they became for ever exempt from human right and jurisdiction, never to be degraded to any common use or lay purposes."—(*Lewis' Essay*, p. 27.)

* "Out of those the Apostle's words, 'Have ye not houses to eat and to drink in?' albeit temples such as now were not then erected for the exercise of the Christian religion, it hath been nevertheless not absurdly conceived," (See *Mede's Works*, book ii. p. 319-340,) "that he teacheth what difference should be made between house and house; that what is fit for the dwelling-place of God, and what for man's habitation, he showeth; he requireth Christian men should at their own home take common food, and in the House of the Lord none but that food which is heavenly; he instructeth them, that as, in the one place, they use to refresh their bodies, so they may, in the other, learn to seek the nourishment of their souls; and as there they sustain temporal life, so here they would learn to make provision for eternal. Christ could not suffer that the Temple should serve for a place of mart, nor the Apostle of Christ that the Church should be made an inn."—(*Hooker*, book v. c. 12.)

Heaven with no other appearance than if his end were to rear up a kitchen, or a parlour, for his own use? Or, when a work of such nature is finished, remaineth there nothing but presently to use it, and so an end?"

Again, in the sixteenth chapter of the same book, *Hooker* says, "Our opinion concerning the force and virtue which such places have is, I trust, without any blame, or stain of heresy. Churches receive, as everything else, their chief perfection from the end whereunto they serve; which end being the public worship of God, they are, in this consideration, houses of greater dignity* than any provided for meaner purposes. For which cause they seem, after a sort, even to mourn, as being injured and defrauded of their right, when places not sanctified, as they are, *prevent* them unnecessarily in that pre-eminence and honour. Whereby, also, it comes to pass, that the service of God hath not then itself such perfection of grace and comeliness, as when the dignity of place, which it wisheth for, doth concur.

"Again, albeit the true worship of God be to God in itself acceptable, who respecteth not so much in what place, as with what affection He is served; and, therefore, Moses in the midst of the sea, Job on the dunghill, Ezechias in bed, Jeremy in the mire, Jonas in the whale, Daniel in the den, the children in the furnace, the thief

* "When we sanctify or hallow Churches, that which we do is only to testify that we make them places of public resort, that we invest God Himself with them, that we sever them from common uses."—(*Hooker*, book v.) *Suarez*, a writer of the seventeenth century, attributes a Sacramental virtue to things consecrated: "*Benediction* is twofold; one is constitutive of a sacred thing, which produces a permanent effect, and makes a thing permanently sacred, as the *Consecration of a Church;* the other is invocative and private."

on the cross, Peter and Paul in prison, calling unto God, were heard, as *St. Basil* noteth; manifest notwithstanding it is, that the very majesty and holiness of the place where God is worshipped hath *in regard of us* great virtue, force, and efficacy; for that it serveth as a sensible help to stir up devotion, and *in that respect,* no doubt, *bettereth* even our holiest and best actions in this kind. As therefore we everywhere exhort all men to worship God, even so, for performance of this service by the people of God assembled, we think not any place *so good** as the Church, neither any exhortation so fit as that of David, '*O worship the Lord in the beauty of holiness.*'"

When a Church has received the holy rite of *Consecration,* it becomes immediately exempt from the power of the first founder, who otherwise might challenge a propriety in it. That which the ground and the expense of the building made the house of man, is made *by Consecration* the *House of God;* and, being once dedicated to His holy service, the property thereof is vested in Him, and in Him alone. The founder can never after lay claim to any pretence of right,† or reserve‡ any part of it for his own use or pleasure,

* Thus writes *Thomas Aquinas:* "Quod ecclesia et altare et alia hujusmodi *Consecrantur,* non quia sunt *gratiæ* susceptiva, sed quia *ex Consecratione* adipiscuntur quandam *spiritualem virtutem,* per quam apta redduntur divino cultui."

† "It is not to be forgotten, though it be forgotten, that whoever gave any lands or endowments to the service of God, gave it in a formal writing, as now-a-days betwixt man and man, sealed and witnessed, and the tender of the gift was made super altare by the donor on his knees." — (*Bishop Andrews' Notes on the Liturgy.*

‡ It must be remembered that, at the Consecration of a Church or

without laying himself under the guilt of sin and sacrilege. This was the case of *Ananias*, who, when he had sold his house, kept back part of the money, as if he would divide the sum between God and himself.

The Gentiles, by the light of nature, had discovered sentiments of piety on this subject, and, therefore, in the Consecration of their temples, they solemnly pronounced these words, "*Se ex profano usu et humano*

Chapel, "the Bishop sitting in his chair (at the communion-table,) is to have the instrument or instruments of *donation* or *endowment* presented to him by the founder, or some proper substitute, which he will lay on the communion-table;" and subsequently, the "sentence of *Consecration* having been read, the instrument of Consecration is signed by the Bishop, and ordered by him to be laid up in the registry among the muniments of the see, and to be registered." The following extracts from *Dr. South* will serve to elucidate this part of our subject. "One ground of God's sole property in any thing or place, is the gift, or rather the return of it, made by man to God; by which act he relinquishes, and delivers back to God, all his right to the use of that thing, which before had been freely granted him by God. After which donation, there is an absolute change and alienation made of the property of the thing given, and that as to the use of it too; which, being so alienated, a man has no more to do with it, than with a thing bought with another's money, or got by the sweat of another's brow. Now, in passing a thing away to another by deed of gift, two things are required; 1. a surrender on the giver's part of all the property and right he has in the thing given. And, to the making of a thing or place *sacred*, this surrender of it by its right owner is so necessary, that all the rites of Consecration used upon a place against the owner's will, and without his giving up his property, make not that place sacred, forasmuch as the property of it is not hereby altered; and therefore, says the canonist, '*Qui sine voluntate domini consecrat, reverà desecrat.*' The like judgment passed that learned Bishop *Synesius*, (A. D. 411.) '*I account it not for any holy thing.*' For we must know, that Consecration makes not a place sacred, any more

jure, templum, cellam, mensas, arulas, quæque eo pertinent, eximere," appropriating them only to the service of that God, to whom the fabric was intended to be dedicated.

"The solemn dedication of Churches does not serve only to make them public, but farther also to surrender up that right which otherwise their founders might have in them, and to make God Himself their owner.

than coronation makes a king; but only solemnly declares it to be so. It is the gift of the owner of it to God, which makes it to be solely God's, and consequently sacred; after which, every violation of it is as really sacrilege, as to conspire against the king is treason before the solemnity of his coronation. And, moreover, as Consecration makes not a thing sacred without the owner's gift, so the owner's gift of itself makes a thing sacred without the ceremony of Consecration; as in the case of tithes, lands, plate, vestments, and other sacred utensils, to steal or alienate which is a direct act of sacrilege. 2. And as, in order to the passing away a thing by gift, there is required a surrender of all right to it on his part that gives, so there is required also an *acceptation of it* on his part to whom it is given; for giving being a relative action, (and so requiring a correlative to answer it,) giving on one part transfers no property, unless there be an accepting on the other; for as '*volenti non fit injuria,*' so, in this case, '*nolenti non fit beneficium.*' And if it be asked, How God can be said to accept what we give, since we are not able to transact with Him in person? I answer, that we may transact with God in the person of His and Christ's substitute, *the Bishop*, to whom the deed of gift ought and uses to be delivered by the owner of the thing given, in a formal instrument, signed, sealed, and legally attested by witnesses, wherein he resigns up all his right and property in the thing to be consecrated; and the *Bishop* is as really *Vicarius Christi* to receive this from us in Christ's behalf, as the *Levitical* priest was *Vicarius Dei* to the *Jews* to manage all transactions between God and them. These two things, therefore, concurring, the gift of the owner, and God's acceptance of it, either immediately by Himself, (which we may pre-

For which cause, at the erection and Consecration, as well of the Tabernacle as of the Temple, it pleased the Almighty to give a manifest sign that He took possession of both. (Ex. xl. 34; 1 Kings viii. 11.) Finally, it noteth in a solemn manner the holy and religious use whereunto it is intended such houses shall be put. (Ex. c. xl. 9.) These things the wisdom of Solomon did not account superfluous."—(*Hooker*, Book v. c. 12.)

"*What the ancients meant by the Consecration of*

sume, by the dictates of natural reason, He does, when the gift is suitable for Him to receive,) or mediately by the hand of the *Bishop*, which is visibly done before us, is that which vests the sole property of a thing or place in God. And if it be asked, of what use then is *Consecration*, if a thing were sacred before it? I answer, of very much; even as much as coronation to a king, which confers no royal authority upon him, but by so solemn a declaration of it imprints a deeper awe and reverence of it in the people's minds. And, again, the Bishop's solemn benediction and prayers to God for a blessing upon those who shall seek Him in such sacred places, cannot but be supposed a direct and most effectual means to procure a blessing from God upon those persons who shall address themselves to Him there, as they ought to do. Add to this, in the third place, that all whoever had any awful sense of religion and religious matters, whether Jews or Christians, or even Heathens themselves, have *ever used solemn dedications and consecrations of things set apart and designed for Divine worship;* which surely could never have been so universally practised, had not right reason dictated the high expediency and great use of such practices."—*South's Sermons*, vol. i. pp. 256-60.

It is right to mention that, in the above, and in some other extracts in this volume, the quotations are not *precisely* as they appear in the original. Every paragraph which is irrelevant to the subject before us is omitted, (for the sake of brevity,) and these omissions involve *slight verbal* alterations, in order to render the sentences consecutive. *No word is added or omitted which can in the least degree affect the sense of the author adduced.*

Churches," Bingham (Book viii. c. 9.) thus explains: "Anciently, when Churches were finished and adorned, it was then usual to proceed to a dedication or Consecration of them, which was a thing that was sometimes performed with a great deal of pious solemnity; and, therefore, it will be proper to make a little inquiry into the nature and circumstances of it. Now I must observe, first of all, that by the *Consecration* of a Church, the ancients always mean, the *devoting* or *setting it apart* peculiarly for *Divine service.** But the manner and ceremony of doing this was not always exactly one and the same; therefore we are chiefly to regard the substance of the thing, which was the separation of any building from common use to a religious service. Whatever ceremony this was performed with, the first act of initiating and appropriating it to a divine use was its *Consecration;* and therefore, in allusion to this, the first beginning of anything is many times called its dedication. As when *Cyprian* (*Epist.* xxxvii. *ad Cler. Carth.*), speaking of Aurelius the Confessor, whom he had ordained a reader, says, 'he dedicates his reading,' (*dedicat lectionem,*) he means no more but that he performed the first act of his office in the Church, which, in his phrase, was its dedication."

"Whether Churches had any other ceremony besides this in their dedication for the first three ages, is not certain, though it is highly probable they might have a solemn thanksgiving and prayer for a sanctified use

* "Consecratio Ecclesiæ est dedicatio ejusdem ad cultum divinum speciali ritu facta à legitimo ministro, ad hoc ut populus fidelis opera religionis in eâ rite exercere possit." *Ferraris'* "*Promta Bibliotheca,*" tom. iii. p. 157.

of them also, over and above the usual Liturgy of the Church; because this was in use among the Jews, who thus dedicated not only their Temple, (1 Kings, c. viii.) but also their private houses, and walls of their cities, when they were finished, as appears from the title of the thirtieth Psalm, which is inscribed '*A Psalm or Song at the Dedication of the House of David,*' and from the account which is given by *Nehemiah* (xii. 27.) of the Dedication of the Walls of Jerusalem."

"It is further probable, from the constant practice of Christians in consecrating their ordinary meat by thanksgiving and prayer before they begin to use it, and from the manner of consecrating Churches in the following ages, after the time of Constantine. All which make it highly probable, that the Christians of the first three ages used the same ceremony of particular prayers and thanksgiving to God in the Dedication of their Churches; but, having no express testimonies for this, I will not pretend positively to assert it."

Mede, in his second book, containing "Treatises concerning Churches," has entered very fully into the question of *the dedication of places set apart for Divine worship, from the time of the Apostles to the reign of Constantine.* We can only glance at his arguments. "It is," says he, "taken for granted by most of our Reformed writers that, *in the Apostles' times* and in the ages next after them, whilst the Church lived under Pagan and persecuting emperors, Christians had no oratories, or places set apart for Divine worship, but that they assembled here and

there promiscuously and uncertainly, as they pleased, or the occasion served, in places of common use, and not otherwise. But that this is an error I intend to demonstrate by good evidence, taking my rise from this passage of the Apostle, who, reproving the Corinthians for using profane banquetings and feastings in a sacred place, says, 'Have ye not houses to eat and drink in?' 'ἢ τῆς ἐκκλησίας τοῦ Θεοῦ καταφρονεῖτε;' 'or despise ye the Church of God?' Here I take the word ἐκκλησιας or *Church*, to denote, not the *assembly*, but the *place* appointed for sacred duties, and that from the opposition thereof to οἰκίας their own *houses*, 'Μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν;' 'Have ye not houses to eat and to drink in?' These are places proper for ordinary and common repast, and not the Church or House of God; which is again repeated in the last verse of that chapter. 'Εἴ δέ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω.' 'If any man hunger, let him eat at home.'"

"Thus most of the Fathers took ἐκκλησια in this passage; as *Augustine*, * *Basil*, † *Chryso-*

* "Sicut Ecclesia dicitur locus quo Ecclesia congregatur. Nam Ecclesia homines sunt, de quibus dicitur, 'ut exhiberet Sibi gloriosam Ecclesiam.' (Eph. v. 27.) Hanc tamen vocari etiam ipsam Domum orationum idem Apostolus testis est, ubi ait, 'Numquid domos non habetis ad manducandum et bibendum? an Ecclesiam Dei contemnitis?'"

† "Quod non oportet loca sacra misturâ eorum, quæ ad communem usum spectant, contumeliâ afficere." This he confirms by the passages, "Et intravit Jesus in Templum Dei," &c. (Matt. xxi. 12, 13.) And "Numquid domos non habetis.....aut Ecclesiam Dei contemnitis?"(1 Cor. xi. 22.) Again, in his *Regulæ compendiosius explicatæ* (Interrog. et Respons. 310) answering the question,

stom,* *Theodoret*,† &c." *Mede* then proceeds to "show what manner of places they were, or may be supposed to have been, which were appropriated to such uses; and then to inquire by such testimony or footsteps of antiquity as time has left us, whether there were not such places through every age respectively, from the days of the *Apostles* unto the reign of *Constantine;* that is, in each of the first three centuries."

"It is not to be imagined," (he adds,) "that they were such goodly and stately structures as the Church had after the empire became Christian, but some capable and convenient room within the walls or dwelling of some pious disciple, *dedicated* by the religious bounty of the owner to the use of the Church; and that usually an Ἀνωγεον, or Ὑπερωον, *an*

"Numquid in communi domo sacra oblatio debeat celebrari?" "Quemadmodum" (says *Basil*) "Verbum non permittit ut vas ullum commune in sancta introferatur; eodem modo etiam vetat sancta in domo communi celebrari. Quum Vetus Testamentum nihil isto modo fieri permittat; Domino etiam dicente, 'Plus quàm templum est hìc;' Apostolo item, 'Numquid domos non habetis ad manducandum et bibendum?' &c. Ex quibus erudimur, neque communem cœnam in Ecclesiâ edere et bibere, neque Dominicam cœnam in privatâ domo contumeliâ afficere; extra quam si quis, cùm necessitas poscat, locum domumve puriorem delegerit tempore opportuno."

* "Ecce quarta accusatio, quòd non pauperes tantùm sed Ecclesia læditur. Quemadmodum enim Dominicam cœnam privatam facis, ita et locum tanquam domo Ecclesiâ usus."

† The paraphrase of *Theodoret* is as follows: "Si acceditis ut lautè et opiparè epulemini, hoc facite in domibus. Hoc enim in Ecclesiâ est contumelia et aperta insolentia. Quomodo enim non est absurdum, intus in Templo Dei, præsente Domino, qui communem nobis mensam apposuit, vos quidem lautè vivere, eos autem, qui sunt pauperes, esurire et propter paupertatem erubescere?"

upper room, such as the Latins call *Cœnaculum*, being, according to their manner of building, the most large and capacious of any, and also the most retired and freest from disturbance, and next to heaven, as having no room above it. Such was the *Cœnaculum Sion** alluded to in Acts ch. i. 13. And it is certain that the place of this Cœnaculum was afterwards enclosed with a goodly Church, known by the name of *the Church of Sion*, upon the top whereof it stood; insomuch that *St. Jerom*, in his *Epitaphio Paulæ*, made bold to apply that of the Psalm lxxxvii. unto it; '*Fundamenta ejus in montibus sanctis; diligit Dominus portas Sion super omnia tabernacula Jacob.*'

" How soon this erection was made, I know not; but

* " Such an *Hyperôon* as we speak of was that remembered by the name of *Cœnaculum Sion*, where, after our Saviour was ascended, the Apostles and disciples (Acts i. 13) assembled together daily for prayer and supplication; and where, being thus assembled, the Holy Ghost came down upon them in cloven tongues of fire at the feast of Pentecost. Concerning which there has even been a tradition in the Church, (see *Christian Adrichomius*, a writer of the sixteenth century, and *Nicephorus*, a writer of the ninth,) that this was the same room wherein our Blessed Saviour, the night before His passion, celebrated the Passover with His disciples, and instituted the mystical supper of His body and His blood, for the sacred rite of the Gospel;—the same place where, on the day of His resurrection, He came and stood in the midst of His disciples, the doors being shut, and, having shown them His hands and His feet, said unto them, 'Peace be unto you;' (John xx. 21)—the place where, eight days or the Sunday after, He appeared in the same manner again unto them;—the place where James, the brother of our Lord, was created by the Apostles Bishop of Jerusalem;—the place where the seven Deacons, (whereof Stephen was one,) were elected and ordained;—the place where the Apostles and Elders of the Church at Jerusalem held that Council, and pattern of all

I believe it was much more ancient than those other churches erected in other places of that city by Constantine and his mother Helena; because neither *Eusebius, Socrates, Theodoret,* nor *Sozomen* make any mention of the foundation thereof, as they do of the rest. It is called by St. Cyril, who was Bishop of the place, '*The Upper Church of the Apostles.*' (*Cyril, Hierosol. Cat.* 16.)" Mede then refers to the passage in *Bede, De locis Sanctis,* to which attention will be presently directed. He afterwards proceeds to adduce the authorities in support of his proposition, viz. *Eusebius,* who endeavours to prove that the *Essenes* were the first Christian Society of the Jewish nation at Alexandria, converted by St. Mark, and, amongst other characteristic notes or badges of Christianity, alleges

councils, for decision of that question, 'Whether the Gentiles which believed were to be circumcised or not.'" (*Mede,* book ii. p. 321.) *Staveley* says that "the most famed of the early oratories was the *Cœnaculum Sion* at Jerusalem; of which the tradition was, that this *Church of Sion* (according to *Bede*) was founded by the Apostles: not that they erected that building, but that by them it was adapted and *dedicated* to Christian service. And further, as it is described by Adrichomius, A.D. 1555, (*De Urbe Hierosolym.*) that this was the same room wherein our Blessed Saviour, the night before His passion, celebrated the Passover with His disciples, and instituted the Sacrament of His blessed body and blood..... And in this place it was that *Helena,* the mother of the Emperor Constantine, built a magnificent temple, so contrived that the ancient *Cœnaculum* was included within the porch. Afterwards, in the place of the Cœnaculum, a monastery was built for the Franciscans or Minorites. But lastly, in the year 1561, the Franciscans were removed to another house, and the Turks translated it into a palace, and continue such a reverence to the place, that none but barefooted are suffered to enter in."—*Staveley,* p. 32. See also *Gregory's Works,* cap. iii. on "*Upper Rooms.*"

this for one of the first, that they had *worshipping-places*,* or sacred houses, that is *Churches*. His next argument (as regards the first century) is derived from that singular character given to some one above other in the Apostle's salutations; "Salute" such an one, and "*the Church*, 'Ἐκκλησιαν,' at his house;" and he quotes *Œcumenius*, † (A.D. 982,) and others, in support of this interpretation.

Lucian, likewise, (A.D. 180,) is quoted, who, "in his Dialogues, brings in one *Critias*, telling how some Christians went about to persuade him to be of their religion; and that they brought him to the place of their assembly, being an *Hyperôon*, which he describes." ‡ *Mede* concludes the testimony for the first

* His words are these: "Philo, (who lived about the middle of the first century,) having described what kind of habitations they had, proceeds to speak of their Churches, *de Ecclesiis*, which were frequently to be met with in several places of their country; how that the sacred house was called Σεμνειον, *a worshipping-place*, and Μοναστηριον, *a monastery*, wherein these solitary livers performed the mysteries of a severely religious life, bringing in thither not meat nor drink, nor any other necessaries for the use of the body, but the books of the Law, the Prophets, the Psalms or Hymns, and the like things of sacred use, whereby Divine knowledge and piety might be increased and advanced to great perfection."—(*Eusebius*, book ii. c. 17.)

† His note on Rom. xvi. is, "Adeo virtute spectati (Aquila et Priscilla) erant, ut suam etiam domum Ecclesiam fecerint. Vel dicitur hoc, quia omnes domestici fideles erant, ut jam domus esset Ecclesia;" and on Col. iv. "Magni nominis hic vir erat, nam domum suam fecerat Ecclesiam."

‡ "We passed through iron gates and over brazen thresholds, and by many winding ascents we came at last to the house or room, whose roof was overlaid with gold, not unlike what Homer makes the house of Menelaus to have been; and now I beheld and

century with a passage* from *Clement*, in his *Epist. ad Corinthos:* "*Ubi* et *à quibus* peragi vult, Ipse (Dominus) excelsissimâ suâ voluntate definivit."

The first authority for the *second century* is that of *Ignatius*, (A. D. 107,) who, in his acknowledged Epistle *ad Magnesios*, says ;† "All of you meet together for prayer in one place. All of you, as one man, run to the Temple of God, as to one altar, to one Jesus Christ, the High-priest of the Unbegotten God." And again Ignatius says ;‡ "One altar to every Church, and one Bishop, with the Presbytery and Deacons." Mede then quotes the *Epist. of Pius the First*, (A. D. 145,) to which reference will be hereafter made.

The third century abounds with testimony in favour of Dr. Mede's view. *Tertullian*, in his book *de Idololatriâ*, says ; "All the day long shall the zeal of faith speak to this point, bewailing that a Christian should come from idols into the *Church ;* that he should come

observed all things therein, but I could see no *Helena* there, but, on the contrary, a company of persons with their bodies bowed down and pale countenances."

* "Debemus omnia rite et ordine facere quæcunque nos Dominus peragere jussit ; præstitutis temporibus oblationes et liturgias obire. Neque enim temerè vel inordinatè voluit ista fieri, sed statutis temporibus et horis. *Ubi* etiam et *à quibus* peragi vult, Ipse excelsissimâ suâ voluntate definivit, ut, religiosè omnia secundum beneplacitum Ejus adimpleta, voluntati Ipsius accepta essent."

† "Omnes ad orandum in idem loci convenite ; una sit communis precatio, una mens, una spes in charitate et fide inculpata in Jesum Christum, quo nihil præstantius est. Omnes velut unus ad *Templum Dei* concurrite, quemadmodum ad unum altare, ad unum Jesum Christum Pontificem ingeniti Dei."

‡ "Unum altare omni Ecclesiæ, et unus Episcopus cum Presbyterio et Diaconis conservis meis."

into the *House of God*,* from the shop of His enemy ;" alluding to certain mechanics who, though Christians, continued to make idols for the Gentiles. Again, the same Father in his *De Coronâ Militis*, cap. 3, speaking of the Sacrament of Baptism, says,† " coming to the water to be baptized, not only there but also somewhat afore, in the *Church*, under the hand of the Bishop or Priest, we take witness that we renounce the Devil and his pomp and angels ; and afterwards we are baptized."

The next testimony is that of *Hippolitus*, (A.D. 221,) who, in his treatise *De Antichristo*, says ;‡ " The Temples of God shall be as common as ordinary houses ; *Churches* shall be utterly demolished everywhere, and the Scriptures shall be despised." And again ; § " The sacred edifices of Churches shall become heaps, and as a desolate lodge in an orchard ; there

* " Totâ die ad hanc partem zelus fidei perorabit, ingemens Christianum ab idolis *in Ecclesiam* venire, de adversariâ officinâ *in Domum Dei* venire, attollere ad Deum Patrem manus matres idolorum, his manibus adorare quæ (nempe in operibus suis) foris (in templis Gentium) adversus Deum adorantur, eas manus admovere corpori Domini, quæ Dæmoniis corpora conferunt ;" where *Mede* bids the reader remark that the " *Domus Dei*" is used as a synonymous term with " *Ecclesia*."

† " Aquam adituri ibidem, sed et aliquanto prius in *Ecclesiâ*, sub Antistitis manu, contestamur nos renunciare Diabolo et pompæ et angelis ejus ; dehinc ter mergitamur."

‡ " Templa Dei domorum communium instar erunt ; ubique Ecclesiarum eversiones fient ; Scripturæ contemnentur."

§ " Sacræ Ecclesiarum ædes instar pomorum custodiæ erunt, pretiosumque corpus et sanguis non extabit in diebus illis ; Liturgia extinguetur ; Psalmorum decantatio cessabit ; Scripturarum recitatio non audietur."

shall be no more communion of the precious body and blood of Christ; liturgy shall be extinguished; singing of psalms shall cease; and the reading of the Scriptures shall be no more heard."

In the middle of this century flourished the famous *Gregory of Neocæsarea*, (A. D. 252.) In his *Epist. Canonicâ*, describing the five degrees or admissions of penitents, according to the discipline of his time, he says; "1st. *Weeping*,* the first degree of penance, was without the porch of the oratory, where the mournful sinners stood, and begged of all the faithful, as they went in, to pray for them. 2nd. *Hearing*,† the second

* To rightly understand this passage from Gregory, we may refer to *Bingham*, from whom the following explanatory passages are extracted: "The antient Churches, including in the strictest sense only the buildings *within* the walls, were divided into *three* parts, the *Narthex*, or 'ante-temple,' where the penitents of the second order, or catechumens, stood; the *Naos*, or 'temple,' where the communicants had their respective places; and the *Bema*, or 'sanctuary,' where the clergy stood to officiate at the altar. But, in a *larger* sense, there was another 'ante-temple,' or *Narthex*, *without* the walls, under which was comprised the *vestibulum*, or 'outward porch,' then the *atrium* or *area*, the 'court leading from that to the temple,' surrounded with porticoes or cloisters, as in the temple of Paulinus, as described by Eusebius. Between this porch (of the *outward Narthex*) and the Church was a large *area*, or square plot of ground, called by the Latins *atrium* and *impluvium*, because it was a court open to the air, without any covering, save only on each side the square, which was surrounded with porticoes or cloisters. *In this place stood the first class of penitents* (the *Plorantes*)." —(*Bingham*, book viii. chap. 3. sec. 3-5.)

† "Having entered the Church, the first place that occurs to our view is the *interior Narthex*, or 'ante-temple,' within the walls. And this lower part of the Church was the place of the *Energumens*, and such of the catechumens and penitents as were commonly called *Audi-*

degree, was within the porch, in the place called *Narthex*, the place where these penitent sinners, being now under the *Ferula*,* or censures of the Church, might stand near to the catechumens, and hear the Scripture read and expounded; but were to go out before them. 3rd. *Prostration*,† or lying along on the Church pavement. These prostrate ones were admitted somewhat farther into the Church, and went with the catechumens. 4th. *Standing*,‡ or staying with the people

entes, that is, 'hearers,' because they were allowed to stand here to hear the Psalms and Scriptures read, and the sermon made by the preacher; after which they were dismissed without any prayers or solemn benediction."—(*Ibid.* chap. 4. sec. 2, 3.)

* The part of the Church where the *Audientes* stood was called *Narthex*, because the figure of it was supposed to resemble a *ferula*, which was the Latin name for it, that is, a rod or staff."—(*Ibid.* chap. 4. sec. 6.)

† "After the *Narthex*, followed that part which was properly called ναος, 'the temple,' and *navis*, 'the nave,' or body of the Church. This was separated from the *Narthex* by certain rails of wood, as all other places in the Church were commonly distinguished. The entrance into it from the *Narthex* was by the gates which the modern rituals and Greek writers call 'the beautiful and royal gates.' Here, at the very entrance of the royal gates, in the lowest station of this part, behind the *ambo*, or 'reading-desk,' stood the *substrati*, the 'penitents of the *third* order,' so called from the custom of prostrating themselves before the Bishop or Priest, as soon as the sermon was ended, to receive his benediction with imposition of hands, and be made partakers of those prayers which the congregation particularly offered to God for them; after which they were obliged immediately to depart before the communion service." —*Ibid.* chap. 5. sec. 1, 3.)

‡ "In this part likewise (viz. in the *nave*) of the Church, all the faithful, or such as were in the communion of the Church, had their place assigned them; and among them the *fourth* order of penitents, whom they called *Consistentes*, because they were allowed to

or congregation. These *consistents* did not go out with the catechumens; but, after they and the other penitents were gone, stayed and joined in prayer with the faithful. 5th. *Participation of the Sacraments.*"*

stay and hear the prayers of the Church, after the catechumens, and other penitents were dismissed; but yet they might not make their oblation, or participate of the sacrifice of the altar; in which respect they are said to stand and communicate with the rest of the people, but in prayers only, without the oblation. Whether they were separate from other communicants, in a distinct place by themselves, I find not in any other author, save only *Eligius Noviomensis*, who lived about the year 640. He, in one of his Homilies (8th *ad Pœnit.*), tells them, they were placed on the left side of the Church, because 'the Lord, at the day of judgment, would place the sheep, that is the righteous, on His right hand, and the goats, that is sinners, on the left.' But because this is a later writer, and learned men are also doubtful about his homilies, whether they be genuine or not, we can determine nothing from this passage concerning the original custom of the Church."—(*Ibid.* chap. 5. sec. 5.)

* *Bingham*, in his eighteenth book, on the several orders of penitents, says, that it is an error to speak of them as *five* in number, there being in fact only *four* orders, *Flentes*, *Audientes*, *Substrati*, and *Consistentes*. "Some add to these a fifth order, but without any just ground or reason for it. Bellarmine says, there was a *fifth* place of such penitents as had fully completed their penance, and only waited for the time of reconciliation. And the place of these penitents, he says, was called 'the Completion.' Our learned *Dr. Cave* (*Prim. Christ.* lib. i. c. 8,) slides unwarily into the same mistake, making five orders of penitents, whereof the fifth and last, says he, were called *Communicantes*, and were admitted to the participation of the holy Communion. But it is most certain there never was any such order of penitents under the name of 'communicants,' or 'partakers of the Holy Sacrament,' acknowledged in the Church. For communicants, absolutely so called, as denoting partakers of the Eucharist, are everywhere distinguished from the penitents, and go by other names, *Faithful*, *Perfect*, &c., that is persons not under

Nay, further, we find in the life of this Gregory, written by *Gregory Nyssen*, that he was himself a great founder and builder of these sacred edifices; whereof the Church erected by him at Neocæsarea, in Pontus, (where he was Bishop,) was still standing in his biographer Gregory's time. In relating the speedy and wonderful success of the ministry of *Thaumaturgus*, in the conversion of that city, he says* that, "by becoming all things to all men, he had, in a short time, gained a great number of converts, through the assistance of the Divine Spirit; and that hereupon he had a strong desire to commence the *building of a Temple*, or place for sacred assemblies, wherein he was the more encouraged by the general forwardness he observed among the converts to contribute both their money and their best assistance to so good a

discipline and public penance, which is an imperfect state of communion, but in the perfect, peaceable, and full communion of the Church, none of which ever go by the name of penitents in any antient writer."—(*Ibid.* book xviii. ch. 1. sec. 1.) From the discipline alluded to, *Mede* founds an argument, "That Christians had oratories, or *Churches*, that is, appropriate places for Christian worship, during the first three hundred years; because their discipline required distinct and regular places in their assemblies for the *Pœnitentes*, *Auditores*, *Catechumeni*, and *Fideles*; and therefore it is clear that they met not in every place promiscuously, but in places already fitted and accommodated for that purpose."—(*Mede*, book ii. p. 333.)

* "Cum omnibus omnia fieret, tantum sibi auxilio Spiritûs repentè populum adjunxit, ut ad Templi fabricationem animum adjiceret; cum omnes offerendo tam pecunias quàm operas suas studium ejus adjuvarent. Hoc est Templum, quod usque hodie ostenditur, quod magnus ille vir statim aggressus, quasi fundamentum sacerdotii sui (id est Episcopatûs) in maximè conspicuo urbis loco constituit."

work. This is that temple which is to be seen even at this day. This is that temple, the erection whereof this great person being resolved to undertake, without any delay he laid the foundation thereof, (and of his sacerdotal, that is, of his episcopal prefecture,) in the most conspicuous part of all the city."

St. Cyprian, also, who lived about 250 A.D., refers to Christian Churches twice, once as *Dominicum*, and again as *Ecclesia*. In his work, *De Opere et Eleemosynis*, speaking of communicating at the holy altar without an offering, he says,* "Thinkest thou, who art rich and wealthy in the Church of Christ, that thou celebratest the Lord's sacrifice worthily, who comest to the *Lord's House* without a sacrifice or offering?" Again, declaiming against some lapsed Christians who had during persecution sacrificed to idols, he says,† "What then remains but that the Church should yield to the Capitol, and that, the Priests withdrawing themselves and taking away the altar of our Lord, images and idol-gods should, together with their altars, take possession of the Sacrary, or place proper to the sacred and venerable bench of the Clergy?" (See *Mede's Works*, book ii. pages 319-351.)

Having thus examined the testimonies in support of

* "Matrona, quæ in Ecclesiâ Christi locuples et dives es, Dominicum (sacrificium) celebrare te credis, quæ Corbonam omninò non respicis, quæ in Dominicum sine sacrificio venis, quæ partem de sacrificio quod pauper obtulit sumis?"

† "Quid superest, quàm ut Ecclesia Capitolio cedat, et recedentibus Sacerdotibus, ac Domini nostri altare removentibus, in Cleri nostri sacrum venerandumque Consessum (id est Presbyterium) simulacra atque idola cum aris suis transeant?"

the opinion of the Christians of the *first three centuries* having had *Churches*, or appropriate places for Christian worship, we may proceed to inquire into the *antiquity* of the *rite of Consecration.*

The *Consecration** of the Church at *Tyre*, and of the *Martyrium* at *Jerusalem*, of which we shall presently speak more in detail, is sufficient to illustrate and defend the use and *antiquity* of this rite; at least, with those who bear the least deference to authority, or the practice of the first Christians. But we may descend to the evidence of later times; we may adduce the testimony of *Athanasius* as regards the opinions of the *Eastern* Church, (A.D. 335.) He speaks of a Church not *consecrated*, and prays that the Emperor Constantine may live to see it done, and *celebrate the ceremonies;* a solemnity esteemed so necessary in those early times, that the Arians charged it as a grievous crime against Athanasius that he "*celebrated the holy Mysteries in the great Church before it was consecrated,*" for which he humbly apologises to the angry Emperor; urging that, "indeed he did not celebrate the dedication of this Church, which he could not do without order from the Emperor," but he confesses that "he did celebrate the divine mysteries before its *Consecration:*" and he excuses himself upon the account of the great concourse of people that came to Alexandria upon Easter-day;" that "this was the reason which obliged him to celebrate in the great Church before it was Consecrated, which he did so much the rather, because, during the fast of Lent, many per-

* See the *Ecclesiastical History of Eusebius,* lib. x. c. 2, 3; and *Eusebius' Life of Constantine,* lib. iv. c. 40-5.

sons had been hurt in the press of the people."—(*Atha. Apol. ad Imp. Constantinum.*)

Bingham remarks, that "*this* (the *celebration of Divine Service,*) did not go for its *dedication;* for he (Athanasius) tells the Emperor, that they still expected a day when he himself should give the orders for its *encœnia,* or 'feast of Dedication,' and then solemnly gives his thanks to God for the finishing of it, as had been done in the time of his predecessor, Alexander, when the Church of Theonas was building, and as he had seen it done at Triers, and Aquileia, and other places, where Churches were sometimes used for prayer upon such urgent and pressing necessities before they were finished. But the using them for Divine service upon such occasions was *not their dedication;* but that always came after, and was a proper and solemn eucharistical service, or thanksgiving to God, for the accomplishment of the holy structure; so that this evidently makes out the observation of Eusebius, that the Common Prayers of the Church were not looked upon as a formal dedication, without special panegyrical orations, and forms of adoration and praise more peculiar to that occasion. And this also confutes the opinion of those who think that the setting up the sign of the cross, or placing a communion table in a Church, was its dedication; for these things might be done without any dedication, which appears not only from this discourse of Athanasius, but from a case related in Synesius, where some pretended that a certain place was consecrated into a Church, because it had been used for prayer and administration of the sacrament in a time of hostile invasion; against which Synesius positively determines

(Ep. lxvii.) that such an use in time of necessity was no Consecration ; for otherwise mountains, and vallies, and private houses would be Churches."—(*Bingham*, book viii. ch. 9, sec. 2.)

So contrary to the practice of the Church in those days was the act of celebrating the holy mysteries in buildings *unconsecrated ;* though in our own time it is regarded as a matter of small moment, and we have now the Divine services performed, without scruple, in *unhallowed* places, and even the sacrament of the Lord's Supper administered in Chapels (so called), which have never been set apart by the rite of *Consecration.*

The same undeniable evidence may be adduced in regard to the *Western* Churches.*

There is a sermon extant of *St. Ambrose*, (A.D. 380,) preached at the dedication of a Church built by *Vitalianus* and *Majanus ;* the sermon is entitled " *De Dedicatione Basilicæ,*" and the text is taken from the passage in St. Luke, " He loveth our nation, and hath built us a synagogue." The same Father, writing to his sister, speaks of a Church which he himself had consecrated, " *Nam cum Basilicam dedicassem,*" &c. ; and writing to *Felix*, Bishop of *Cumo*, invites him to the Consecration of a Church built by one *Bassianus*, requiring him not to fail of being there, " *dicit se et ipsum Fœlicem ad Basilicæ dedicationem à Bassiano invitatum.*"—(Lib. i. ep. v. ad Fal.)

Gaudentius, Bishop of *Bressa*, (A.D. 401,) in his work

* " Neque porro existimandum est id *Orientali* dumtaxat Ecclesiæ extitisse singulare. Nam in *occidente* idem prorsus usus (benedictio ac dedicatio Ecclesiarum) passim invaluit."—(*Martene, De Ritibus Ecclesiæ*, lib. ii. c. 13.)

"*De Dedicatione Ecclesiarum*," says, "convenisse multos Episcopos ad celebritatem dedicationis Ecclesiæ, quæ Brixiæ erecta fuerat, in honorem reliquiarum Joannis Baptistæ, Andreæ, &c., et quadraginta Martyrum."

Before we proceed to examine the evidence from the *decrees of Councils*, we may adduce one or two other early authorities of undoubted credit. *Dionysius the Areopagite*, who wrote in the first century, in his book "*De Ecclesiasticâ Hierarchiâ*," (c. v. par. 1,) says, "Altaria sacro oleo inungi et *consecrari ab Episcopo debere*."

*Bede** tells us, that the "*Upper Room*" spoken of in the Acts (c. i. v. 13,) was "inclosed afterwards with a beautiful Church, founded by the holy Apostles, because in that place they had received the Holy Ghost." "Where it is to be observed" (says *Lewis*), "that this Church is said to have been founded by the Apostles; not that they built it from the ground, but because it was *Consecrated* by them as a place peculiarly set apart for the public worship of God."

In the second century we find Pope *Pius* (A.D. 150)

* "In superiori Montis Sion planitie Monachorum cellulæ frequentes Ecclesiam magnam circumdant, illic, ut perhibent, ab Apostolis fundatam, eo quòd ibi Spiritum Sanctum acceperint, ibique S. Maria obierit. In quâ etiam locus Cœnæ Domini venerabilis ostenditur. Sed et columna marmorea in medio stat Ecclesiæ, cui adhærens Dominus flagellatus est. Hujus ergo Ecclesiæ talis dicitur esse figura.

"✠ Hìc locus Cœnæ Domini.

"✠ Hìc Spiritus Sanctus super Discipulos descendit.

"✠ Hìc columna stat marmorea ad quam Dominus flagellatus est.

"✠ Hìc Sancta Maria obiit."

writing thus in an Epistle to *Justus Viennensis*, a particular friend of his: "Our sister Euprepeia has turned her house into a Church, for the use of the poor servants of Christ, where now abiding with our said poor brethren we celebrate the Lord's Supper." And in another Epistle to the same Justus he writes thus: "Pastor the Priest has built us a Church (*Titulum*),* and so died worthily in the Lord."

The author of *An Historical Essay upon the Con-*

* An extract from *Philipot's Antiquitas Theologica* will explain the meaning of the term *Titulus*. "In the life of Pope Marcellinus we read, that '*In Româ ille instituit viginti titulos*;' that is, in the dialect of elder times, '*he founded twenty Churches.*' Now *Titulus*, (as *Sanctius* observes,) is '*Signum aliquod, seu monumentum, quod docet latere aliquid, aut accidisse, cujus nolumus perire memoriam.*' Churches then were antiently called *Tituli*; either from a name metaphorically borrowed from goods belonging to the Prince's Exchequer, that had some sign imprinted on them, that they might be known whose they were; so the sign of the cross was put upon the Churches, to make it known that they were marked out and distinguished for God's service: or else they were called *Tituli*, because the respective Presbyters did antiently derive and receive their several titles from them."—(See *Baronius*, A.D. 112; and *Philipot*, p. 10; see also *Mede*, book ii. p. 328, on the word *Titulus*.) "Sometimes, also, antiently Christian Churches were called *Tituli*; and this, the Roman Historiographers say, took beginning from *Evaristus*, the fifth Bishop of Rome from St. Peter, who is said to have assigned to the Presbyters their several and respective cures, or stations, in several houses or buildings set apart and dedicated unto Divine service, from whence they took their respective distinctions, or *titles*, '*et inde Tituli, certæ notæ sedes Clericis attributæ*, in quibus munus suum exercerent;' as Onuphrius describes them at large for this purpose. And as this was done at Rome, so the principal Churches there only, which belong to the Lords Cardinals, are to this day called *Tituli*, the number whereof is twenty-eight, as Onuphrius tells us."—(*Staveley*, p. 18.)

secration of Churches remarks, that "Neither of these two Epistles has yet been questioned by modern critics, nor ranked amongst those counterfeit Decretals* whose authority has been so deservedly rejected by learned Protestants."

In the next century lived *Felix* the First, (A.D. 269,) and not long after him, (A.D. 295,) lived *Marcellinus*, succeeding in the same see; of the first of whom it is affirmed by *Metaphrastes*, (A.D. 904,) that he "*Consecrated the house of Cecilia;*" and of the second by *Damasus*, that he "*Consecrated the house of Lucina;*" † making them thereby Churches, or places of religious worship, for the use of Christians.

Under the favour and protection of the Emperor,

* See also *Mede*, book ii. p. 327. "There are extant two short Epistles of Pius the First, Bishop of Rome, to one *Justus Viennensis;* none of the *Decretals* indeed, (for they are counterfeit,) but others diverse from them, which no man hath yet, that I know of, proved to be supposititious. In the first whereof there is mention made of one *Euprepeia,* a pious and devout matron, who consigned the title of her house unto the Church for the use of sacred assemblies. "Antequàm Roma exiisset soror nostra Euprepeia, (sicut bene recordaris,) titulum domûs suæ pauperibus assignavit; ubi nunc cum pauperibus nostris commorantes missas agimus." Mede adds, that by *pauperes* Pius means the *clergy*, which in his other Epistle he calls *senatus pauperum*,—'Salutat te senatus pauperum."

† "Certain it is (says Staveley, quoting *Platina, in vit. Pontif.* Rom. A.D. 1472) that in those dawning times divers devout Christians converted the private properties of their own houses unto the public worship of God and service of His Church, of which there are instances not a few; as that of *Eutorepeia,* sister to Pope Pius the First, of *Cæcilia*, *Lucinia*, and others.—(*History of Churches in England*, p. 34.)

Christian Churches in the subsequent age rapidly increased in number; and *Eusebius*, at the close of the seventh and commencement of the eighth Book of his *Ecclesiastical History*, has given a glowing description of the "innumerable multitudes that daily flocked to the faith of Christ, the number of congregations in every city, the famous meetings of the Christians in their oratories and sacred places, and of the *fair and spacious Churches which they erected, from the very foundations, in the larger places of resort.*"

The next age was one of persecution, when, under the Imperial Edicts of *Dioclesian*,* the Bishops were imprisoned, the Bible burnt, the Churches demolished, and the worshippers massacred. With others in these devastations suffered a very noble Church at *Tyre*, which was rebuilt with great care and magnificence by *Paulinus*, Bishop of Tyre, who assembled a great number of Prelates and Presbyters to celebrate its *Consecration* in the most sumptuous and solemn manner.

* "It was" (says *Eusebius*) "the nineteenth year of Dioclesian's empire, in the month Dystrus, which the Romans call March, when the festival of the Salutiferous Passion, *Easter*, approaching, the Imperial Edicts were proposed in all places, giving command that the Churches should be totally destroyed, and the Scriptures consumed by fire; and declaring that those who were elevated to any degree of honour should be rendered infamous; and that those who were private persons, if they persisted in a resolution of retaining the profession of Christianity, should be deprived of their liberty. But not long after, other rescripts arrived, by which command was given that all the Prelates of the Churches everywhere should be first put into bonds, and afterwards compelled to sacrifice by all ways imaginable."—(*Ecc. His.* lib. viii. c. 2.)

Eusebius, alluding to this and other similar acts, says, (lib. x. c. 3,) "After these things, a spectacle earnestly prayed for, and much desired by us all, appeared, viz. the solemnization of the '*festivals of dedication of Churches,*' throughout every city, and the *Consecration* of the new-builded oratories. . . . . Indeed, the ceremonies of the Bishops were most entire, the Presbyters' performances of service exact, the rites of the Church decent and majestic. On the one hand was a place for the singers of Psalms, and for the rest of the auditors of the expressions sent from God; on the other was a place for those who performed the Divine and mystical services. There were also delivered the mystical symbols* of our Saviour's Passion. And now people of all ages and sexes, men and women, with the utmost vigour of their minds, with joyful hearts and souls, by prayers and thanksgiving, worshipped God, the author of all good. All the Prelates then present made public orations, every one as well as he was able, endeavouring to set forward the praises of those assembled." Then follows the "*panegyrick of Eusebius*," spoken to Paulinus.† (Ch. iv.)

In his "*Life of Constantine*," Eusebius has given us, (lib. iv. c. 41-6,) a particular account of a magnificent Church, built by Constantine over the sepulchre of our Saviour at Jerusalem, called the *Mar-*

* *Valerius*, in his notes on Eusebius, says, "By these words, '*the mystical symbols of our Saviour's Passion,*' is meant *baptism*, which is a sign of our Saviour's sufferings. For by *baptism* we die, and are buried with Christ, and we rise again through the same Christ by faith."—(*Col.* ch. ii. v. 12.)

† See an account of the temple of Paulinus, at Tyre, in *Bingham*, vol. ii. p. 391.

tyrium, which was dedicated with singular magnificence. To this dedication the *Bishops from all parts of the East*, who were sitting in convocation at *Tyre*, were summoned by the Imperial letters to be present, and to assist at this great solemnity. "The rites and ceremonies used at these dedications" (says *Lewis*) "were a great confluence of Bishops and strangers from all parts; the performance of divine offices; singing of hymns and psalms; reading and expounding the Scriptures; sermons and orations; receiving the holy Sacrament; prayers and thanksgivings; liberal alms bestowed upon the poor, and great donations* given to the Church; and, in short, earnest expressions of mutual love and friendship, and universal rejoicings with one another."

To quote the language of *Eusebius* with reference to the dedication in question: "An order having been issued forth from the Emperor, that the Prelates of all *Egypt* and *Libya*, *Asia* and *Europe*, should hasten, in the first place, to a determination of the controversy, (which had arisen in Egypt,) and from thence proceed to the *dedication of the Martyrium*;† therefore he commanded them that they should quickly settle the differences at the metropolis of Phœnice. 'For it was,' he said, 'unfit to approach the worship

* *Making a collection* at the consecration of a Church is thus sanctioned by early authority. At the consecration of the Chapel of *Jesus* at Southampton, by Bishop Andrews, (1620,) the oblations amounted to the sum of 4*l.* 12*s.* 2*d.* which the Bishop designed for the purchase of a chalice for the new Chapel.—(See *Owen's History of the Consecration of Churches, Altars, and Temples*, 1700.)

† See also *Fleury's Ecclesiastical History*, book xi. c. 32, and 53-4.

of God with dissenting minds ; inasmuch as the Divine law prohibits those that are at variance from bringing their gifts to God before they have embraced friendship, and are peaceably affected one towards another.'" "After these orders had been effectually put in execution, another messenger from the Emperor arrived, who, having brought an Imperial letter, moved the Synod that without any delay they would forthwith hasten their journey to *Jerusalem*. All of them, therefore, left the province of the Phœnicians, and, by the assistance of the Cursus Publicus, went where they had received orders to go. At which time that whole place was filled with a numerous Divine assembly, the eminent Bishops out of every province having met together at Jerusalem. For the Macedonians had sent the Bishop of the metropolis amongst them ; and the Pannonii and Mœsi had directed thither the choicest flower of God's youth in their country. There was also present the ornament of the Persian Bishops, an holy person, and one that was incomparably well versed in the Divine oracles. The Bithynians also and Thracians by their own presence adorned the convention. Nor were the most eminent of the Bishops amongst the Cilicians absent. Those of Cappadocia, likewise, who excelled for learning and eloquence, shined in the midst of this congress. Moreover, all Syria and Mesopotamia, Phœnice and Arabia, together with Palestine itself ; Egypt also, and Libya, and those who inhabit the country of Thebais, all met together, and filled up that great quire of God, who were followed by an innumerable company of people out of all the provinces. There was present together

with all these persons an Imperial attendance ;* and from the Imperial palace itself approved men were sent, who, with expenses furnished by the Emperor, might illustrate the festivity.

"But over all these there was appointed, as chief, a person highly acceptable and useful to the Emperor ; one that was eminent for his faith, religion, and skill in the sacred Scriptures ; who, having been famous for his confessions in defence of piety during the times of the tyrants, was deservedly entrusted with the ordering of these matters. This person, therefore, (viz. *Marianus*,) with all imaginable sincerity, paid obedience to the Emperor's commands, and honoured the Synod with the most courteous reception, entertaining them with splendid feasts and banquets. But amongst the indigent and naked, and amongst infinite multitudes of poor of both sexes, who stood in great need of food and other necessaries, he distributed vast quantities of money and a great number of garments.

* This account of Eusebius reminds us of a Consecration in our own country, narrated by Matthew Paris, in the reign of Henry the First.

Matthew Paris, in his *Lives of the Abbots of St. Alban's*, speaking of Richard, (the Fifteenth,) says, "Ecclesiam beati *Albani*, quam prædecessor ejus Paulus fabricaverat immediatus, magnificè fecit *dedicari*, anno gratiæ 1115, ab Archiepiscopo Rothomagensi Gaufredo, Londonensi Richardo, Dunelmense Ranulpho, Lincoln. Roberto, Sarum Rogero, Episcopis ; Abbatibus multò pluribus ; præsente etiam *Rege Henrico primo*, et *bonâ Reginâ Matilde*, multisque Comitibus, Baronibus, et Magnatibus, præclarisque personis, Archidiaconis, Decanis, Presbyteris, et Ecclesiarum custodibus, quorum numerus est incognitus, præ multitudine copiosâ, quinto calend. Jan. feriâ tertiâ. Quo vel omnes, vel pars potissima, tam in palatio, in conviviis, quàm in Ecclesiâ, in solemniis, in curiâ *Sancti*

"Such was the service performed by this person. But the ministers of God adorned the festival partly with their prayers, and partly by their discourses. For some of them with praises celebrated the benignity of the religious Emperor towards the universal Saviour, and in their orations set forth the magnificence of the *Martyrium;* others entertained their hearers with theological discourses upon the Divine *Dogmata,* fitted to the present solemnity, as with some splendid banquet of rational food; others interpreted the lessons of the Divine volumes, and disclosed the mystic meanings. But such as were unable to arrive at these things appeased the Deity with unbloody sacrifices and mystic immolations, humbly offering up their prayers to God for the common peace, for the Church of God, for the Emperor himself, who was the occasion of such great blessings, and for his pious children. At which place we ourselves also, who were vouchsafed blessings much above our deserts, honoured the solemnity with various discourses uttered in public; sometimes making descriptions in writing of the stateliness and magnificence of the royal fabric; at others, explaining the meanings of the prophetic visions in a manner befitting the present symbols and figures. Thus was the *feast of dedication* celebrated with the greatest joy imaginable on the very *Tricennalia* of the Emperor."

Eusebius adds, "But what the form of our Saviour's Church is, what the fashion is of the salutary cave,

Albani prandentes et gaudentes, dies Natalitios usque ad *Epiphaniam*, in laudibus beati Anglorum protomartyris *Albani*, honorificè continuarunt. Quibus, et cunctis in posterum adventantibus eâ die ad tantam solemnitatem, concessa est indulgentia multorum dierum."—*Matt. Paris*, p. 106.

how great the beauty and elegance of the structure, and, lastly, how many the *Donaria* * made, partly of gold, partly of silver, and partly of precious stones, we have, as well as we could, comprised in a peculiar treatise, and have dedicated it to the Emperor himself; which book we shall make a seasonable publication of, at the close of this present work." (*Eusebius' Life of Constantine*, book iv. c. 41-46.) The latter work referred to by Eusebius is not extant.

But, to produce one or two more authorities in favour of the antiquity of this rite: *Gregory*, Bishop of *Nazianzen*, (A.D. 376,) in an oration (*Orat.* 43,) on the Consecration of a new Church, says, "That it was an *old law*, and very excellently constituted, to do honour to Churches by the *feasts of their dedication*;† and that not for once only, but upon the *annual return of the same day of their Consecration;* lest

* Amongst the *Donaria*, which Constantine gave to the Church at Jerusalem, was (as *Theodoret* tells us) a *Sacerdotal Pall*, woven with threads of gold, which the Bishop made use of in performing the solemn prayers.

† "The day of Consecration was in many Churches solemnly kept and observed among their anniversary festivals. For *Sozomen* (lib. ii. c. 26.) gives us this account of the dedication of the Church at Jerusalem, that, in memory of it, they held a yearly festival, which lasted for eight days together; during which time both they of the Church and all strangers, which flocked thither in abundance, held ecclesiastical assemblies and met together for Divine service. To this Gregory the Great seems to have added a new custom here in *England;* which was, that on the annual feast of the Dedication the people might build themselves booths round about the Church, and there feast and entertain themselves with eating and drinking, in lieu of their ancient sacrifices while they were heathens; which is related by *Bede* (*Hist.* lib. i. c. 30,) out of *Gregory's*

otherwise such remarkable transactions might be forgotten in a long period of time, and be at last quite buried in the grave of oblivion." *Felix the Fourth*, (A. D. 526,) decreed, in *Epist. dec.*, "*Solemnitates dedicationum Ecclesiarum per singulos annos celebrandæ sunt.*"

The works of *Prosper*, A. D. 450; *St. Augustine*, A. D. 417; *Gregory*, A. D. 590; *Rupert*, Abbot of *Duitz*, A. D. 1135; *Hugo de S. Victore*, A. D. 1130; *Rabanus*, Archbishop of *Mentz*, A.D. 847; *Amalarius* of *Metz*, A. D. 844; *Walfrid Strabo*, A. D. 846; (who, as *Bellarmine* remarks, "*omnes de dedicatione Ecclesiæ tractant, tanquam de re antiquissimâ, cùm tamen etiam ipsi antiqui sint auctores;*") may be referred to by those who would desire further information.

There is a passage in *Tillemont* which is too interesting to be omitted. "The common tradition is," says this writer, (*Eccl. Mem.* vol. i. p. 132,) "that St. Peter not only lodged at Pudens' * house, but that he

Letters to *Austin* and *Mellitus*,† the first Bishops of the Saxons. And from this custom it is more than probable came our *Wakes*, which are still observed in some places as the remains of those feasts of dedication of particular Churches."—*Bingham*, book viii. chap. 9, sec. 14.) See also *Note*, page 66.

* "There is also a like tradition of our famous country-woman *Claudia Rufina*, wife to *Pudens*, a philosopher and senator of Rome, both eminent and early Christians, and who are Christianly saluted by St. Paul in his second Epistle to Timothy, and courteously by Martial the poet, in his Epigrams; (lib. iv. epig. 13; lib. xi. epig. 54.) And of this lady *Claudia* it is storied, that she, being the hospitable entertainer of St. Peter, caused that part of her patrimony, viz. the first lodging of St. Peter at Rome, to become a

† See "*Weever's Funeral Monuments*," page 246.

also celebrated the Divine mysteries there; and, according to *Florus*, a writer of the ninth century, there *Consecrated the first Church in Rome*, of which was afterwards made that of *St. Peter ad Vincula*. At least, upon the 1st of August,* on which day several Martyrologies mention the dedication of this Church, the most ancient of all have, '*At Rome the dedication of the first Church, built and consecrated by St. Peter.*' *Notkerus*, another writer of the ninth century, is still more express." *Tillemont* adds, "that though the Christians had no public Temples or Churches till after the persecution under Severus, (at the close of the second century,) yet they certainly had places where they met together. It is also very probable that they assembled as much as possible in *the same places*, which were *consecrated to this purpose by the particular benediction of the Bishops*. So that in this sense we may say they always had Churches." †

"Among the *Anglo-Saxons*, no solemnity was celebrated with greater pomp than *the dedication of a*

Church, which then acquired, and to this day retains, the title of *Sancta Pudentiana*."—(*Staveley*, p. 33.)

* By connecting the last syllable of the place with the service of the day (*la mass*), some have supposed the name "*Lammas Day*" to have originated.

† This is proved at large in *Mede*, (book ii. p. 319-334,) as we have already shown. "I proceed now to prove, (says *Mede*,) that there were such places as I have described, appointed and set apart among Christians for their religious assemblies and solemn address unto the Divine Majesty, through *every one of the first three centuries* in particular; and that therefore they assembled, not promiscuously and at hap-hazard, but in *appropriate places*, unless necessity sometimes forced them to do otherwise."

Church. Egfrid, King of Northumbria, his brother Ælwin, their caldormen and abbots, attended St. Wilfred when he consecrated (A.D. 656) the *Basilic* which he had erected at Rippon. (*Edd. Vit. S. Wilf.* c. xvii.) To the dedication of the Church at Ramsay, (A.D. 972,) all the thanes of the six neighbouring counties were invited by St. Oswald; (*Hist. Ram.* p. 422.) and when the ceremony was performed in the Cathedral at Winchester, (A.D. 967,) after its restoration by St. Ethelwold, it was honoured by the presence of King Ethelred and his court, and of the Metropolitan and eight other Bishops. (*Wolst. carmen in Act. SS. Bened.* Sæc. v. p. 629.) The form of Consecration used on the occasion is given in *Lingard's Anglo-Saxon Church*, p. 238-40. At the dedication of the Church at Winchelcomb, (A.D. 798,) a more splendid scene was exhibited. Kenulf, King of Mercia, the founder of the Abbey, had invited to the ceremony all the thanes of the kingdom, ten ealdormen, thirteen Bishops, the captive King of Kent, and the tributary King of Essex. At the conclusion, Kenulf mounted the steps of the principal altar, and, calling for his royal prisoner, liberated him without ransom in the presence of the assembly. He then displayed his magnificence in distributing presents to those who had obeyed his invitation. To the Bishops and the nobility he gave, in proportion to their rank, vessels of gold or silver, and the fleetest horses; to those who possessed no land, a pound of silver; to each priest, a marc of the purest gold; to every monk and clergyman, a shilling; and a smaller sum to each of the people. All these particulars he enumerates in the

charter which he gave on the occasion, and declares that he has selected the Church of Winchelcomb for the sepulture of himself and his posterity for ever. (*Monas. Angl.* tom. i. p. 189.)"—*Lingard's Anglo-Saxon Church*, p. 237-42. See also *Tanner's Notitia Monastica, Glos.* 33.

The evidence founded on the *decrees of Popes and Councils* will be read with similar interest, as determining the *antiquity* of the rite of Consecration.

Pope *Sylvester*, (A.D. 324,) thus decrees in a general Synod : "Nullus Presbyter Missas celebrare præsumat, nisi *in sacratis ab Episcopo locis.*" (*Corpus Juris Can.* tom. i. p. 458.) And at a much earlier period, Pope *Hyginus* (A.D.138) decreed, "Omnes basilicæ cum Missâ debent *consecrari.*" (*Ibid.*) In the year 530, *Felix* writes thus: "Omnibus Orthodoxis ; sicut non alii quàm sacrati Domino Sacerdotes debent Missas cantare, nec sacrificia super altare offerre, sic nec in aliis quàm Domino *sacratis locis*, id est in tabernaculis *Divinis precibus à Pontificibus delibutis*, Missas cantare aut sacrificia offerre licet, nisi summa coegerit necessitas, quoniam necessitas legem non habet." (*Ibid.*) "Satius ergo est Missam non cantare, aut non audire, quàm in illis locis ubi *fieri non oportet.*" (*Ibid.*) In another Epistle *Felix* writes to his Bishops, "Consecrationem Ecclesiarum et Missarum celebrationes non alibi quàm in sacratis Domino locis absque magnâ necessitate fieri debere, liquet omnibus quibus sunt nota Veteris et Novi Testamenti præcepta." (*Ibid.*)

The fifth Council of *Carthage* (Can. vi.) decrees, "Similiter et de Ecclesiis, quoties super earum *conse-*

cratione hæsitatur, agendum est, id est, ut sine ullâ trepidatione *consecrentur.*" Again, the fourteenth Canon of the Council of *Agatha* (A.D. 506) enacts, "Altaria placuit non solùm unctione chrismatis, sed etiam *sacerdotali benedictione sacrari.*" (See *Dupin*, Cent. 6th.)

Pope *Vigilius*, in his second letter to *Eutherius*, (A.D. 538,) says, that, in his opinion, "a Church must not be consecrated anew which is rebuilt upon the same foundations, but that it is sufficient to celebrate Mass therein."* The *Reconciliation* was effected by throwing holy water upon the building; and, to show that it was not necessary to consecrate it anew,† *Vigilius* says, "*Nihil judicamus officere, si per eam minimè aqua benedicta jactetur.*" (See *Dupin*, vol. v. p. 48, Cent. 6th.)

When *Gregory* the Great (A.D. 590) commissioned Bishops to consecrate Churches and oratories, the chief thing which he recommended to them was, to "take good heed that no dead body was buried in the place." This is to be found in many places of his letters.‡ "If a Bishop consecrated an oratory in another Diocese, he declares§ that what he had done was null and void." "The Pagan temples must be consecrated‖ with holy

* "Et ideo, si qua sanctorum basilica à fundamentis etiam fuerit innovata sine altaris motione, sine aliquâ dubitatione, cum in eâ fuerit Missarum solennitas celebrata, totius consecrationis sanctificatio implebitur."—(*Corpus Juris Canonici*, t. i. p. 459.)

† *Ferraris* gives a very different version of the Canon Law on this point: "*Ecclesia ex toto, vel secundum majorem partem simul destructa, execratur, et indiget novâ consecratione, licet ex eâdem materiâ reædificetur.*"—('*Promta Bibliotheca.*' verb. '*Ecclesia.*')

‡ See, amongst others, lib. i. ep. 52; lib. v. ep. 22; lib. vii. Ind. 7; lib. xii. ep. 10. § See lib. xi. ep. 2. ‖ Lib. ix. ep. 71.

water, after the idols are destroyed." He would not have "a new Church consecrated, unless it were endowed* with sufficient revenue for maintaining Divine service and the Clergy." (Vide *Corpus Juris Canonici*, tom. i. p. 457-61.)

In the Council of *Cæsar-Augusta*, (A.D. 592,) it is ordained, that, "if Arian Bishops, who are converted, shall *consecrate Churches* before they have received the benediction, they shall be *consecrated anew* by a Catholic Bishop." (See *Dupin*, vol. v. p. 160, Cent. 6th.) A learned writer has remarked upon this Canon,† that "we should observe how careful and exact the Church was in the celebrating this rite; that the Bishop officiating must be *sound in the faith*, no *heretic*, no *favourer of schism*, no *breaker of unity*; otherwise that the Consecration was actually invalid."

In the Decrees of *Gelasius*, Bishop of Rome, (A.D. 492,) it is enjoined, "that no Bishop invade what belongs to another without the just direction of the Apostolical see, nor dare to *consecrate a new Church* without a precept, according to custom." And the twenty-fifth Canon "reinforces the fourth against consecrating

* Lib. ii. ep. 9; lib. viii. ep. 63; lib. xi. ep. 18; lib. xxi. ep. 10.

† See also Canons of similar import in the *Corpus Juris Canonici*, tom. i. p. 458–9.—"Ecclesias Arianorum, ubicunque inveneritis, Catholicas eas Divinis precibus et operibus absque ullâ morâ consecrate; quia et nos, quando fuimus Constantinopoli, tam pro religione Catholicâ, quàm pro Theodorici Regis causâ negotii, suadente, atque hortante, Arianos extirpante, piissimo atque Christianissimo Justino orthodoxo Imperatore, quascunque illis in partibus eorum Ecclesias reperire potuimus, Catholicas eas, Domino opem ferente, consecravimus."—(*Joannes Papa Episcopis Italiæ*, an. 526.)

Churches without the leave of the Apostolical see,* especially because he (the Pope) heard that they were consecrated in the name of any dead person, and those not altogether sound in the faith (*nec omnino fidelium.*)" He "threatens such as should be discovered guilty of such villany with the utmost severity." *Avitus*, Bishop of Vienna in the sixth century, in his twenty-fifth Epistle promises his brother *Apollinaris* to be present at the *Consecration of a Church*, and commends the gifts that were designed for the poor at the dedication-feast. In the "*Excerptions of Ecgbriht*," which, according to *Sir H. Spelman*, were drawn up in 750, in the one hundred and thirty-ninth Canon we have a decree of Pope *Vigilius* :† "If the altar be taken away, let the *Church be consecrated anew.* If the walls are only altered, let it be reconciled with salt and water. If it be violated with murder or adultery, let it be most diligently cleansed, and *consecrated anew.*" In the second Canon of the celebrated Synod of *Cealc-hythe*, over which *Wulfred* the Archbishop presided, (A.D. 816,) we have the following decree: "When a Church is built, let it be *consecrated by the Bishop of its own*

* "*Gelasius Papa*, A.D. 494. Præcepta synodalia, quæ ante paucos menses de sede nostrâ ad provinciam sunt directa, et antiquis canonibus consentiunt, et ea, quæ minus probantur esse, addidimus, et in utrâque parte constat sine Summi Pontificis auctoritate Ecclesiam noviter conditam non posse dedicari."—(*Corpus Juris Can.*)

† This Canon appears in the *Corpus Juris Canonici* as that of Pope *Hyginus:* "Si motum fuerit altare, denuo consecretur Ecclesia; si parietes mutantur, et non altare, salibus tantùm exorciretur. Si homicidio vel adulterio Ecclesia violata fuerit, diligentissimè expurgetur, et denuo consecretur." *Ferraris* says, that the removal of the altar does not involve the reconsecration of the Church: "Fundata autem fuit persuasio hæc in Canone falso *Hygino Papæ* adscripto."—(*Ferraris' Promta Bibliotheca.*)

*Diocese;** let the water be blessed, and sprinkled by himself, and all things accomplished in order, according to the ministerial books. And we charge every Bishop,

* It may, perhaps, be desirable to point out the distinction which existed between *Cathedrals* and *parochial Churches*. "As Churches, Chapels, and oratories for Divine service have always immediately followed, if not gone hand in hand with, the progress of Christianity in this island; and as the *Cathedral* Churches were the first built, so in divers respects the Cathedrals retained a great pre-eminence above other Churches; for though Divine service might be performed in the lesser and rural Churches, yet the right of *Baptism* and *sepulture* belonged anciently to the *Cathedral* Church, unless it were in case of necessity; and it was therefore called the *Mother Church*, in regard that as the people in their mothers' wombs were born men, so in the fonts of Baptism, (peculiar at first to the Cathedrals,) as in the Church's womb, they were born Christians. But in succeeding ages, when it was found that the *Mother Church* was too far distant from some villages, and so situated that in the winter-time the people could not conveniently repair thither, consideration was had of this inconvenience, and the Bishop transferred and fixed a right of Baptism and sepulture to the *rural Churches;* and this, together with the right of tithes, &c. made it a *parochial* Church of that kind which we generally now have. (See *Synd. Const.* lib. iii.) And when a question in law was upon a '*quare impedit*,' whether it was '*Ecclesia, aut capella pertinens ad matricem Ecclesiam*,' the issue was, whether it had '*Baptisterium et sepulturam*,'† or no; for if it had the administration of the Sacraments and sepulture, then it was adjudged a *Church*. So that as antiently the Cathedrals were styled the Mother Churches in reference to the Rurals, (in regard the right of Baptism and burial were peculiar only to the Cathedrals,) so after those rights and privileges were fixed or conferred only on the rural or parochial Churches, then they also came to be styled *Mother Churches* in reference to the *Chapels* which belonged to them, and which still want those rights and privileges. For antiently, in many parishes of large cir-

† See an interesting account of the original of *Parochial Churches and Chapels* in *Selden's History of Tithes*, ch. 6, sec. 3, p. 80; and ch. 9, sec. 4, p. 259, &c.

that he have it written on the walls of the oratory, or in a table, as also on the altars, to what saints both of them are dedicated." (See *Johnson's Collection of Canons.*) The third Canon of the Council of *Worms* (A.D. 868) decrees, "That a Bishop shall not require any present for the *Consecration of Churches.*" In the *Capitulary of Charlemagne* at *Frankfort*, in 794, it is decreed, "That Churches, being *Consecrated*, cannot be sold to prophane uses." And in another *Capitulary*, in 801, it is expressly enjoined, "That Priests shall not celebrate Mass but in *consecrated Churches.*" (Vide *Corpus Juris Canonici*, tom. i. p. 458.)

In the Council of *Winchester*, held A.D. 1076, *Lanfranc*, Archbishop of Canterbury, drew up several Canons connected with the discipline of the Church; and among them the following: "That Divine service shall not be performed in Churches till they be *consecrated by the Bishops.*"

In the Council of *London*, (A.D. 1237,) under *Otho* the Pope's Legate, the first Canon refers to the "*Dedication*

cumference, it often happened that some families lived so remote from their Church that they could not conveniently frequent the same, and thereupon it was indulged to such that they might build near to their mansion-houses *private oratories*, which were generally called Chapels, or Chapels of Ease, the right of *Baptism* and *sepulture* being reserved nevertheless to the *parish Church*; and provided also that these families, notwithstanding their grant of a private oratory or chapel, should on high-days (viz. Easter, Christmas, Epiphany, Ascension, Pentecost, John the Baptist, *Synod. Exon.* cap. ix.) repair to the chief or parish Church, as a badge or mark of their relation to and dependence on the same. And this, as is presumed, was intended in that '*Salvo Jure*' comprised in the licence to Robert le Waley to build him a Chapel of Ease."—(*Staveley's History of Churches.*)

of Churches,"* and states, that, "inasmuch as the rite of *Consecration* † derived its original from the Old and New Testament, and has been observed by holy Fathers under the New, therefore the holy Fathers have with reason ordered ‡ that so sublime an office (as that of the Mass) should be celebrated only in *consecrated places;*—at least when no necessity requires its being done elsewhere." The Canon then decrees,§ "That, having seen and understood that a great many despise or neglect this sacred mystery, and having met with a great many Churches, even Cathedrals, which, though antient, have not as yet been *consecrated* with holy oil; to remedy this neglect, we ordain,‖ 'That all Ca-

* The "*Summarium*" of the Canon is as follows, "Basilicarum seu majorum Ecclesiarum *consecratio* in Veteri Testamento instituta, et in Novo studiosiùs observata, licet in quibusdam locis *Angliæ* fuerit neglecta, sic est per Diœcesanos aut eorum Vicarios Episcopos diligenter facienda, ut *nulla maneat* biennio, postquam parietes ejus perfecti fuerint, *consecranda;* alioquin solennibus missarum officiis noscatur interdicta, nisi tamen legitimè fuerit excusata. *Consecratæ* verò non diruentur sine maturo Diœcesani consensu, quæ dirutæ mox reparentur."

† The words in the original (see *Lynwood*) are these: "Basilicarum Dedicatio à Veteri Testamento dignoscitur habuisse, et in Novo est à Patribus sanctis observata."

‡ "Quare statuerunt providè sancti Patres, ne in aliis locis quàm *dedicatis,* (nisi necessitatis causâ,) celebretur officium tam sublime." (Vide *Corpus Juris Canonici.*)

§ "Porro quia vidimus per nosipsos, et à plerisque audivimus, tam salubre mysterium contemni, vel saltem negligi, à nonnullis, dum multas Ecclesias invenimus, et aliquas Cathedrales, quæ licet fuerint ab antiquo constructæ, nondum tamen sunt sanctificationis oleo consecratæ."

‖ "Volentes huic tam periculosæ negligentiæ obviare, statuimus et statuendo præcipimus, ut *omnes Cathedrales, Conventuales,*

thedral, Conventual, and Parochial Churches, which are completely built, *shall be consecrated within two years by the Diocesan Bishops, or by their authority;*' and the same time we prescribe for those that shall be built hereafter. And that this statute may be observed, we prohibit* the celebration of Mass in those Churches which shall not have been *consecrated within two years after they shall be built.*

"We forbid the Abbots and Curates to pull down old *consecrated* Churches, under a pretence of making them finer, without the consent of the Bishop of the Diocese, who shall take care to see whether it be fit to be granted, or no; and, if he grants it, he shall see that the new one be finished forthwith." (Vide *Lynwood's Constitutiones Legatinæ Othonis*, p. 5; and *Dupin*, Cent. 13.)

In the "*Canons of the Church of Scotland*," drawn up in the "Provincial Councils held at *Perth*," A. D. 1242 and 1269, (collected by *Lord Hailes*,) are the following: "*Quod Ecclesiæ sufficienter ornentur.*" (*Can.* v.) "Ad hæc statuimus quòd Ecclesiæ, ad modum facultatum ipsorum parochianorum, et per ipsos parochianos, et cancella earum, per ipsos rectores, de lapidibus construantur, et postea *consecrentur*, et debitis orna-

et Parochiales Ecclesiæ, quæ perfectis parietibus sint constructæ, *infra biennium per Diœcesanos Episcopos* ad quos pertinent, vel eorum auctoritate per alios, *consecrentur*; sicque infra simile tempus fiat in Ecclesiis construendis."

* "Et ne tam salubre Mysterium ac Statutum transeat in contemptum, si loca hujusmodi non *fuerint infra biennium à perfectionis tempore dedicata*, à missarum solenniis usque ad *consecrationem* manere statuimus interdicta, nisi aliquâ causâ rationabili excusentur."

mentis, libris et vasis, ornentur, et ad statum debitum reformentur." (*Can.* vi.) "*De Ecclesiis œdificandis.*" "Item statuimus, quòd nulla Ecclesia vel oratorium sine Diocesani consensu construatur, vel *in constructis, sine ejusdem consensu vel auctoritate, divina officia aliqua temeritate celebrentur*, quin potius secundum canones sacros profanentur." Again in the eighth Canon: "*Ne Missæ celebrentur in privatis locis sine licentiâ Episcopi.*" "Item nonnulli religiosi, et etiam alii, tam seculares quàm ecclesiastici, in privatis et inhonestis locis sibi faciunt Divina celebrari, immo potiùs in scandalum totius Ecclesiæ profanari, ubi frequentiùs spurcitiæ peccatorum committuntur, et animalia * bruta commorantur, nullâ petitâ licentiâ vel obtentâ à locorum ordinariis, aut aliquâ auctoritate exhibitâ; quapropter ne de cætero hujusmodi fiant, sub pœnâ suspensionis in personas, et interdicti in eadem loca, et etiam excommunicationis, si taliter delinquentes competenter moniti ab hujusmodi præsumptionibus non destiterint, firmiter inhibemus."—(See *Wilkins' Concilia Magnæ Britanniæ.*) Again, in a Council held at *London* in 1268, under *Othobon*, the third Canon orders,† "That

* The celebrating Divine service in *a stable* must have been owing to this, that on the same spot there had been antiently some place of worship, either Christian or Pagan. For a like reason, at Stanlake in Oxfordshire, the minister of the parish, in his procession in Rogation-week, *reads a Gospel* at a *barrel's head* in the *cellar* of the *Chequer Inn.*—(*Dr. Plot's Nat. Hist. of Oxfordshire.*) See *note* to the *Canons of Perth.*

† "*Summarium.*" "Quicunque contra Constitutionem domini *Othonis*, Ecclesiæ nondum consecratæ Rector seu Gubernator, aut Vicarius ejus extiterit, infra annum constructionis Episcopum super Consecratione requirat, saltem per Archidiaconum. Quòd si Rector

all Churches shall be Consecrated." The Decree is as follows:* "The Church of God, not differing as to its materials from private houses, by the invisible mystery of *Dedication* is made the *Temple of the Lord*, to implore the expiation of sins and the Divine mercy."

Othobon then quotes *Otho's* Canon above given, (page 46,) and adds;† "We, therefore, knowing this wholesome statute to be contemned by very many, do farther

aut Vicarius neglexerit, aut Archidiaconus postposuerit, ab officio suspendatur. Episcopus vero, si requisitus Ecclesiam detractaverit per se vel per alium consecrare, cùm legitimum non habeat impedimentum, à Dalmaticæ, Tunicæ, et Sandaliorum usu se noverit suspensum, donec ad Consecrationem, (quam *gratis* faciat,) accingatur."

* "Domus Dei, materiali subjecto non differens à privatis, per mysterium Dedicationis invisibile fit Templum Domini, ad expiationem delictorum et Divinam misericordiam implorandam."

† "Nos igitur hujusmodi salubre statutum negligi aut contemni à pluribus cognoscentes, adjiciendo statuimus, ut is qui Ecclesiæ nondum consecratæ Rector aut Gubernator existit, seu Vicarius ipsius, infra annum post Ecclesiæ constructionem Episcopum suum, (si commodè fieri possit,) super ipsius Ecclesiæ Consecratione requirat, alioquin Archidiaconum suum, ut per ipsum infra dictum tempus super hoc Episcopus requiratur. Quòd si Rector seu Gubernator hujusmodi, sive Vicarius, sive Archidiaconus ab hujusmodi requisitione destiterit, ipsos extunc, donec eam fecerint, ab officio fore decernimus suspensos; Episcopus autem, qui ab eis taliter requisitus Ecclesiam detractaverit per se vel per alium consecrare, nisi consecrandarum Ecclesiarum in suâ Diœcesi multitudo tempus in aliquibus differat consecrandi, aut aliud legitimum impedimentum excuset, extunc à Dalmaticæ, Tunicæ, et Sandaliorum usu, donec eam duxerit consecrandam, noverit se suspensum, quæ in ipso Consecrationis actu illico reassumat. Gratis autem et sine omni penitus exactione, exceptâ debitâ procuratione, studeat Episcopus ministerium Consecrationis præbere, ne ultione Divinâ cum Simone et Gehazi percellatur."—(*Lyndwood's Provinciale; Constitutiones Legatinæ*, pp. 83-4.)

ordain, that the Rector, Governor, or Vicar of an unconsecrated Church, within *one year* after it is built, (if it may conveniently be,) do request *the proper Bishop to Consecrate the Church*, or else let him require the Archdeacon that he would within the said time make this request to the Bishop. And if the Rector, Governor, Vicar, or Archdeacon do forbear to make such request, we ordain that from that time forward they be suspended from their office till they make such request. Let the Bishop who, upon such request, denies to do it himself, or by some other, (unless the number of Churches to be Consecrated in his diocese, or some other lawful impediment, plead for a greater length of time,) let him know that he is suspended, from that time forward, from wearing his *dalmatic*,* *tunic*, and *sandals*, till he thinks fit to perform the *Consecration*, and in the act of *Consecration* let him resume them. Let the Bishop perform the ministry of Consecration *gratis*,† and without demanding anything

* "The *Dalmatica* was the *tunica manicata et talaris*, the long coat with sleeves; the *colobium* was the short coat without long sleeves."—(*Bingham*, vol. ii. p. 212, book iv.) See also *Palmer's Origines Liturgicæ*, vol. ii. p. 314, where *Tunica* and *Dalmatica* are treated as synonymous terms.

† In the Council of *Braga*, (A. D. 572,) it was decreed, "That Bishops do not require anything of patrons for the Consecration of such Churches as they have founded; but shall take care that they be sufficiently endowed, and have an instrument drawn up for that purpose in writing." "If any man shall offer to found a Church upon condition of sharing the oblations with the clergy, no Bishop shall consecrate it, as having been founded rather from a principle of interest than a spirit of devotion." "Si quis Basilicam, non pro devotione fidei, sed pro quæstu cupiditatis ædificat, ut quidquid ibidem de oblatione populi colligitur medium cum clericis dividat,

at all, excepting due procuration,* lest he be struck with Divine vengeance, like *Simon* and *Gehazi*." (See

eò quòd Basilicam in terrâ suâ quæstûs causâ condiderit, (quod in aliquibus locis usque modò dicitur fieri,) hoc de cætero observari debet, ut nullus Episcoporum tam abominabili voto consentiat; nec Basilicam quæ non pro sanctorum patrocinio, sed magis sub tributariâ conditione est condita, audeat consecrare."—*Ex Concilio Bracarensi*, ii. an. 572.) A Canon which might be well applied to many of our modern *Proprietary Chapels*. Similar Canons were enacted at the second Council of *Chalons*, and others, in the time of Charles the Great. (See *Fleury*, book xxxiv. an. 572; and *Bingham*, vol. ii. p. 535.)

* A *Procuration* is a payment due of common right to the Ecclesiastical Ordinary "*ratione visitationis*;" so called "*quia Ecclesiæ Episcopum procurant*, id est, *curant, alunt, ac tuentur*." —(*Gibson's Codex.*) "A reasonable *procuration* is due to every Bishop who consecrates a Church, from the person or persons praying the Consecration; not, however, for the *Consecration*, but for the necessary refreshment of the Bishop and his servants. For whereas ordinations, institutions, and other acts of the like nature are performed by the Bishop within his own walls, this draws him sometimes to a great distance from his palace, where proper accommodations cannot be procured; and therefore, as in his Visitations, so also in his Consecration of Churches, the law has provided a reasonable *procuration*. At first the laws of the Church forbad the demanding or taking anything but what the founder voluntarily offered, (and some even forbad that,) but afterwards the prohibition was limited, 'saving the honest and lawful customs of Ecclesiastics,' and as it is in the foregoing constitution of *Othobon*, '*except the due procuration*,' the measure and proportion of which must be determined by the usage of every Diocese. In Archbishop *Warham's* time, the see of Bath and Wells being vacant, there is returned among the revenues of the vacancy, for the *Consecration of three Churches*, 10*l.*; that is, 3*l.* 6*s.* 8*d.* each." (A.D. 1520.)—(*Gibson's Codex.*) "The Church of Elsefield, in the Diocese of Lincoln, was consecrated in the year 1273, for which was paid a procuration of *two marks*."—(*Kennett's Par. Ant.*) "'*Exceptâ*

Lyndwood's Constitutiones Legatinæ Othoboni, p. 83; and *Johnson's Canons*, an. 1268.)

By the sixteenth Canon of Archbishop *Anselm*, passed at a Council at *Westminster*, (A.D. 1102,) it was enacted, "That Churches be not *Consecrated* till all necessaries * be provided for the Priest and it." The law takes no notice of Churches or Chapels till they are Consecrated by the Bishop; but the Canon Law supposes that, with consent of the Bishop, Divine service may be performed, and Sacraments administered, in Churches and Chapels not Consecrated. This is the reason that "*a Church or not a Church, a Chapel or not a Chapel*, shall be tried and certified by the Bishop. (See *Coke's Inst.* and *Gibson's Codex.*)

To those who may desire to obtain additional information on the subject of the antiquity of the rite of Consecration, the following extracts from *Duranti* and *Martene* may be acceptable. "Ecclesias consecrandi consuetudo ab ipsis Apostolis usque ad nostram manavit ætatem. *S. Clemens*, Epist. ii. ad Jacobum, fratrem Domini, 'Ecclesias,' ait, 'percongrua et utilia facite loca, quæ Divinis precibus sacrare oportet, et in singulis Sacerdotes Divinis orationibus Deo dicatos statuere.' Can. Ecclesias. 16. quæst. 7. et Can. Ecclesias.

debitâ procuratione;'—Quæ præstatur propter sumptus domesticos ipsius Episcopi, et suorum, cùm declinat ad consecrandum Ecclesiam remotam. Unde pro hoc, non autem pro Consecratione, aliquid licere exigitur et accipitur."—*Note in Lyndwood.*

* "Non priùs fiebat dedicatio, quàm Ecclesiæ satis esse prospectum de sumptibus, quibus alendi essent ministri, et luminaria, et alia; ut canon Vuormaciens. Synodi decernit."—(*Magdeburgenses Centuriatores*, Cent. 9.)—See also *Johnson's Canons*, an. 1102.

de consecr. dist. 1, et alibi epist. 3. prohibet ‘ Missas celebrare vel sacrificare, nisi in locis consecratis,* idque Apostolos à Domino accepisse, et nobis tradidisse ;’ additque hæc : ‘ Nos docemus, vobisque et omnibus tenere, et docere, quibus agendum est, mandamus.’ *Evaristus Papa* (A.D. 96) apud Burcharc. lib. 3. decret. cap. 27. jubet ‘ omnes Basilicas cum sacro Missæ semper debere consecrari. Quòd si de Ecclesiæ Consecratione ambigitur, à vicinis presbyteris exquirere ;’ &c. Quem can. Gratianus in can. omnes, de consecrat. distinct. 1. (Vide *Gratiani Decreta*, p. 424) malè *Hyginio Papæ* tribuit, (A.D. 138,) ut annotatur 1 tom. Concil. post decreta *Evaristi Papæ*. *Urbanus Papa* (A.D. 222) Cæciliæ domum consecravit, nomine S. Cæciliæ, et illic perpetuò peraguntur sancta Domini mysteria, usque in hodiernum diem, in memoriam quidem martyris, gloriam autem et laudem magni Dei.—*Metaphrastes* in Vitâ S. Cæciliæ. Marcell. Pap., (A.D. 295,) domum Lucinæ consecravit. Constantinus dedicationem sacræ ædis, quæ Magnum *Martyrium* dicitur, Ierosolymis celebravit. (*Euseb.* lib. iv. *De vitâ Cons. Theod.* lib. i. cap. 30.) Dies autem hujus dedicationis 14 mensis Septembris ab eo tempore in Ecclesiâ Ierosolymitanâ quotannis festus est. (*Niceph.* lib. viii. cap. 50.) Idem Euse., lib. x. c. 3, scribit Christianos, Maximinio è medio sublato, dedicationum festivitates per urbes singulas ac templorum nuper ædificatorum Consecrationes celebrasse.” *Duranti* then proceeds to adduce the testimony previously given (pp. 33, 46) in support of the antiquity of consecration.

* By the synod of *Tribur*, (A.D. 895,) it was decreed that “ Mass should not be said in unconsecrated places.”

The following is from *Martene.* (*De Antiquis Ecclesiæ ritibus,* lib. ii. cap. 13. *De Benedictione et Dedicatione Ecclesiarum.*) " Inter solemnes Ecclesiæ cæremonias, quæ fidelium fovendæ pietati institutæ sunt, vix ulla unquam *Basilicarum dedicatione* extitit illustrior. Nam sive rei ipsius naturam spectes, sive multiplicem rituum apparatum, sive ministrorum dignitatem, omnia nescio quid sanctum ac religione Christianâ dignum spirant, quo mens à rebus terrenis abstracta ad cælestia miro prorsus modo rapiatur. Neque enim qualiscunque domus, sed templum, et Templum *Altissimo* consecratur ; in quo non taurorum aut vitulorum caro mactatur, sed corpus et sanguis Agni immaculati, in arâ crucis pro nobis semel immolati, in sacrificium offertur. *Consecratur*, inquam, idque tam multiplice rituum genere, ut in iis omnibus explendis vix horæ diei plures sufficiant. Ad cujus dedicationis solemnitatem illud accedit, quòd non nisi in communi Episcoporum concilio perageretur. Nam, etsi unius dumtaxat Episcopi mentionem faciant libri rituales et pontificales, tam vetustissimi quàm recentiores ; certum est nihilominus plures olim ad Basilicarum dedicationem, præsertim insigniorum, Pontifices convocatos fuisse, eosque tunc concilia celebrare solitos ; id quod infinitis prope exemplis comprobari facile possit."

Martene then adduces the case of the dedication of the Church at Jerusalem under Constantine, as narrated by Eusebius, and previously quoted, (see p. 32,) and proceeds : " Aliam idem Augustus, nec minori fortè magnificentiâ, Antiochiæ Basilicam cœperat, quam cùm Constantius ejus filius tandem perfecisset, Eusebius

Nicomediensis, qui Constantinopolitanam jam sedem invaserat, eo concilium congregari curavit, ‘ prætextu quidem dedicandæ Ecclesiæ, quam Augustorum pater Constantinus cœperat,’ inquit *Socrates*, (lib. ii. c. 8,) sed reverà ut consubstantialitatis fidem destruerent, ac decreta Concilii Nicæni abrogarent. Huic concilio et dedicationi Ecclesiæ interfuere Episcopi septem et nonaginta, ut docet idem Socrates, cui concinit *Sozomenus*. (Lib. iii. c. 5.) Nec multo post, ‘ Eudoxio in urbe regiâ sacerdote constituto, magna Ecclesia, quæ Sophia cognominatur, dedicata est, consulatu Constantii decimo et Juliani Cæsaris tertio, quintodecimo die Februarii, coactâ in urbe sinodo episcoporum, ut innuit idem Socrates. (Lib. ii. c. 39.) Auctor est etiam Sozomenus, (lib. iv. c. 13,) ‘ Basilium Episcopum ad dedicationem Ecclesiæ à se constructæ multos vicinarum urbium Episcopos Ancyram convocasse.’ Neque porro existimandum est id *orientali* dumtaxat Ecclesiæ extitisse singulare ; nam in *occidente* idem prorsus usus passim invaluit. Id probrum concilium *Arausicanum* 1, anno 441 celebratum, cap. 10, et *Arelatense* 2, cap. 37, cum statuunt ‘ si etiam quicumque Ecclesiam ædificaverit, et alium magis, quàm eum in cujus territorio est, invitandum putaverit, tam ipse, cui contra constitutionem vel districtionem gratificari vult, quàm omnes Episcopi qui ad hujusmodi dedicationem invitantur, conventu abstinebunt.’ Non unus ergo sed plures ad Basilicarum dedicationem invitabantur Episcopi. Idem evincitur ex concilio *Arelatensi* 4, anno 524 coacto, cujus præfatio sic incipit : ‘ Cùm in voluntate Dei ad dedicationem Basilicæ S. Mariæ in Arelatensi civitate Sacerdotes Domini convenissent,’ &c. Et ex præ-

fatione concilii *Arausicani* 2, quinquennio post Arelatense quartum celebrati, in quâ congregati patres sic loquuntur: 'Cùm ad dedicationem Basilicæ, quam illustrissimus præfectus et patricius filius noster Liberius in Arausicâ civitate fidelissimâ devotione construxit, Deo propitiante et Ipso invitante, convenissemus.' Luculentus ejusdem consuetudinis est *Fortunatus* Pictavorum Episcopus, lib. iii. carmine 6, ad *Felicem* Episcopum de dedicatione Ecclesiæ ita canens,

'*Convocat egregios sacra ad solemnia Patres;*

et infra,

'*Hinc te Pontifices circumdant, inde ministri.*'

Hos inter Pontifices recenset Euphronium Turonensem, Domitianum, &c. Narrat etiam *Fredegarius* in Chronico, cap. 1, Guntramnum, Burgundionum regem, ædificato in suburbio Cabilonensi martyri Marcello templo, synodum Episcoporum 40 ibidem congregasse, ad illius haud dubium dedicationem. Cum Desiderius Caturcensis Episcopus ad dedicationem Ecclesiæ monasterii, quod construxerat, se accingeret, scriptâ ad Paulum Episcopum epistolâ, ipsum ut *ad dedicationem interesse* dignaretur invitavit, aitque 'alios etiam plures Episcopos interesse faciemus.' Epistolam habes apud Chesnium. (Tom. i. *Hist. Fran.* p. 879.) His longè plura adjicere possem exempla. Anno 777 perfectâ Laureshamensis templi fabricâ, Lullus Moguntinus Pontifex, cum quatuor aliis Episcopis illud consecravit; ex Chronico ejusdem monasterii. Tempore vero Ludovici Pii Imperatoris, Paschalis 1. Papa (A.D. 817) cum collegio sacro Episcoporum et Cardinalium Basilicam Monasterii S. Vincentii de Vulturno dedicavit. Anno 990, Richardus Normannorum dux ad dedicationem

Fiscamnensis Ecclesiæ Episcopos quatuordecim convocavit. Non multò post Herveus, S. Martini Turonensis Thesaurarius, restauratâ S. Confessoris Basilicâ, 'accersitisque plurimarum urbium Episcopis, opus prædictum consecrari studuit,' ut loquitur *Glaber Rodulphus.* (Lib. iii. c. 4.) Circa idem tempus, anno scilicet 1015, crypta monasterii Sancti Michaelis à Sancto Bernwardo Hildeshoimensi Episcopo, Eggehardo Sleswicensi, Theodorico Mimigardevordensi dedicatur; anno vero 1022, cùm absolutum esset ejusdem monasterii templum, ab eodem Bernwardo Hildeshoimensi aliisque tribus Episcopis consecratum est; ex Vitâ ejusdem, cap. 39, 40, apud Surium 20 Nov. In Chronico Lemovicensi apud Labbæum, Bibliothecæ Novæ tom. i. ad an. 1028, consignatur '*Dedicatio Ecclesiæ Salvatoris mundi ab Episcopis* undecim,' quorum nomina commemorat. Similia exempla videre est in Chronico Andegavensi, ad an. 1062; et in Nolensi, ad an. 1106: in Cassinensi, lib. iii. cap. 30, et lib. iv. c. 8: in Savigniensi, Miscellaneorum Baluzii tom. ii: in Consecratione Gemeticensis, Beccensis, et Cadomensis S. Stephani Ecclesiarum, in collectione Conciliorum Normanniæ, ut alias interim plurimas dedicationes prætermittam." —(*Martene, De Antiquis Ecclesiæ Ritibus,* lib. ii. c. 13.) See also *Gavanti Thesaurus Rituum.*

Much valuable historical information on the *antiquity* of the rite of the Consecration of Churches may be obtained by referring to the *Magdeburgenses Centuriatores,* from the *fourth* to the *twelfth* century. These writers endeavoured to decry* the importance of

* See *Dr. J. Pocklington's* refutation of the *Centuriators.*

the ceremony: speaking of the seventh century, they say, "Ecclesiis ædificandis, vel reparandis, vel *consecrandis*, majorem curam impenderunt, quàm populo docendo, et aliis officiis magìs necessariis;" and yet they adduce most abundant testimony as to the usage of the Church in this particular. Writing on the *fourth* century, they tell us; "Usitatæ omnino magìs quàm superioribus seculis *templorum* fuerunt *dedicationes*, seu *Consecrationes*, et quidem festiva." Again, in the *eighth* century they state that, "Recens facta templa consecrare his ritibus solebant. Conveniebant Archiepiscopi et Episcopi ex aliis etiam locis; ut in dedicatione *Cassinensis* templi, cum Zachariâ Papâ, (A.D. 741,) tredecim Archiepiscopi, et 68 Episcopi fuerunt; ut apparet ex jussione Zachariæ, *Chronico Cassinensi* adjunctâ." In the *ninth* century we have the following testimony: "Consecrationes ac dedicationes ab Episcopis et Archiepiscopis fiebant in nomine Trinitatis. In cœtu hominum *Coloniæ*, à tribus Metropolitanis Episcopis, Ecclesia Petri dedicatur, an. 871." (See *Sigebert's Chronicle.*) In the *eleventh* we read: "Recens facta templa iisdem ritibus, quos superiori libro ex veteri quâdam *Agenda* annotavimus, hoc seculo consecrata esse, *Ivo* in Sermone 'de Sacramentis' indicat." In the twelfth: "Solebant nova templa sacris quasi initiari et dedicari, idque pluribus præsentibus, ab Archiepiscopo aliquo."—(*Duodecima, &c. Centuria Ecclesiasticæ Historiæ.*)

The *antiquity* of the Consecration of Churches, and the acknowledged *importance* of the ceremony in antient times, will be further proved by a brief enquiry

into the splendid solemnities, the vast concourse of people, and the sumptuous feasts * which accompanied these joyful occasions. The Dedication of Solomon's Temple, (1 *Kings*, ch. viii.) the Dedication of the second Temple, (*Ezra*, ch. vi. 16, 17,) the solemnities and feasts of Dedication in the time of Judas Maccabeus, and the Dedication of the Temple built by Herod, of which Josephus gives an account, (lib. xv. c. 14.) are subjects too well known to require particular notice. It is evident likewise as regards the early Christians, that no sooner were they freed from the tyranny of persecution in the time of Constantine, than they observed these Dedications with the greatest solemnities and the most magnificent entertainments, called *Dedication Feasts.*

The account of the Dedication of the *Martyrium* at Jerusalem, as detailed by *Eusebius*, has been previously narrated ; but *Nicephorus*, (A.D. 860,) adds further, that "it was the 14th day of September, which from that time forwards was annually kept holy in the Church of Jerusalem by all sorts of people, the Church

* Even the *Magdeburgenses Centuriatores* bear testimony to this fact. Amongst many passages we select the following:—*Cent.* 4. "Quibus ceremoniis Constantinus templum Salvatoris Hierosolymis in loco Cranii extructum consecrari curavit, commemorat *Euseb. de Vitâ Cons.*, et *Athanasius* in *Apolog.* 2. Nam Imperator patres Tyri congregatos Hierosolyma accersivit, eosque per suum legatum amicâ dextræ porrectione, conviviisque splendidis et epulis sympoticis honorificè excepit, et in pauperes et nudos pecuniam et vestes distribuit, et regalibus anathematibus templum exornavit ; Episcopi vero precibus simul concionibus id festum decorarunt. Quâ quidem ex re etiam hoc est perspicuum quali ratione templa isti veteres dedicârint."

then being assembled in an holy congregation eight days together." In like manner *Socrates* observes, that "the *Council of Antioch*, (an. 341,) was summoned on purpose to dedicate the famous Church there, called *Dominicum Aureum*, which was begun by Constantine and finished by Constantius." (Lib. ii. ch. viii.)

The religious part of the ceremony of Consecration was always performed by Clergy of the *Episcopal order*.* "The Bishops were the ministers invariably employed in this service. But it might happen that none but the Bishop of the Diocese could be there, and then it was his business peculiarly to perform the office of Consecration; which by some antient Canons is so specially reserved to the office of Bishops that Presbyters are not allowed to perform it. The first Council of *Bracara*, (A. D. 563,) makes it deprivation for any Presbyter to consecrate an altar or a Church, and says that the Canons of old forbad it likewise." (*Bingham.*)

Felix the Third, (A.D. 483,) decreed that "none but *Bishops* should consecrate Churches." *Durandus* alleges this reason for the adoption of similar enactments: "None but a *Bishop* can *dedicate a Church* or altar, because he bears the image and figure of Jesus Christ, who spiritually dedicates it, and without whom he can

* *Berard* in his *Commentaria in Jus Ecclesiasticum Universum*, speaking of the different Orders in the Church and their functions, *Divino Jure*, says, "Cur non Ecclesia potuit certas, quæ ab uno ordine peragi regulariter possent, functiones superiori ordini veluti proprias reservare? *Hujusmodi est in primis Consecratio Ecclesiarum*," &c. (Tom. i. p. 7. c. 1; see also *Duranti, de Ritibus Ecclesiæ*, lib. i. c. 24. sec. 5.)

do nothing." Pope *Leo the Great*, (A.D. 457,) censures some German and Gallic Bishops for committing the Consecration of altars and temples in their absence to Presbyters and Country-Bishops, (*Chorepiscopi*,) who, according to the Canons,* are the same with Presbyters; and tells them, that "some things are forbidden by the authority of the old Canon law, some things by the Ecclesiastical rules of the new, as *the Consecration of Churches*," &c. (See *Owen's History of the Consecration of Churches*, &c.)

Felix the Fourth, in his *Epist. Omnibus Episcopis*, (A.D. 530,) writes: "Si enim Judæi, qui umbræ Legis deserviebant, hæc faciebant; multò magis nos, quibus veritas patefacta est, et gratia per Jesum Christum data est, templa Domino ædificare, et prout melius possumus ornare, *eaque Divinis precibus*, et sanctis unctionibus suis

* Respecting the nature of the Order of "*Chorepiscopi*," *three* opinions are expressed. The first is, that they were *mere Presbyters*. "Among the schoolmen and canonists it is a received opinion that they were *only Presbyters;* as may be seen in Turrian (1583), Estius (1624), Antoninus Augustinus (1586), and Gratian (1150), who are followed not only by Salmasius, but by Spalatensis, Dr. Field, and Dr. Forbes, the last of whom brings many arguments to prove that they were *mere Presbyters*, and never had any episcopal ordination."—(*Bingham.*) A second opinion is, that *some of them were Presbyters*, and *some Bishops*. This is the idea of Bellarmin, and others. The third opinion is, that they were *all Bishops*. "These opinions (viz. the first two above-mentioned), which differ little from one another, are rejected by Bishop Barlow, Dr. Hammond, Dr. Beveridge, Dr. Cave, and even by Blondel himself, who has a long dissertation against De Marca, to prove that all the 'Chorepiscopi' mentioned in the antient Councils were *properly Bishops*."—(See *Bingham*, book ii. c. 14. for information on this point.)

cum altaribus, et vasis, vestibus quoque, et reliquis ad Divinum cultum explendum utensilibus *devotè et solemniter sacrare*, et non in aliis locis, quàm in Domino *sacratis ab Episcopis, et non à Chorepiscopis*, (qui sæpe prohibiti sunt, nisi, ut prædictum est, summâ exigente necessitate,) *Missas celebrare, nec sacrificia offerre Domino debemus.*"—(*Corpus Juris Can.* vol. i. p. 457.)

The second Council of *Hispalis* (*Seville*), A.D. 619, decreed, that "*Bishops only*, and not Presbyters, should consecrate Churches."—(*Labbè*, tom. v.) The Council of *Winchester*, A.D. 1076, "forbids Divine service to be performed in Churches till they shall be consecrated by the *Bishop*."—(*Labbè.*) The Council of *Aquisgranum* (*Aix-la-Chapelle*), A.D. 789, reserves the Consecration of Churches to the *Bishops*."*—(*Labbè*, tom. vii.)

"Among our British Councils, collected by Sir H. Spelman, there is one under St. Patrick, (A.D. 450,) where we have a Canon† to this very purpose: 'That a Presbyter, though he builds a Church, shall not offer the oblation in it before he brings his *Bishop* to consecrate it; because this was regular and decent;' and

* "All things (connected with the building of a Church) tend to shew that the *Bishop* in every diocese was the proper minister of this service (of Consecration). He was to be consulted before the work was begun; he was to come also and pray at the place before the foundation was laid; and, when the building was finished, he was to be called to *Consecrate it*, or else some *other Bishop* in his stead. But if Presbyters could regularly have done it, there had been no need to have sent for a Bishop out of another Diocese to perform it."—(*Bingham*, book viii. c. 9. sec. 6.)

† Canon 23.—"Si quis Presbyterorum Ecclesiam ædificaverit, non offerat, antequam adducat suum Pontificem, *ut eam consecret*, quia sic decet."

antient history affords no approved examples to the contrary." (*Bingham*, book viii. c. 9.) "And since the Bishops in their several charges," reasons *Lewis*, "were the only persons that could administer this rite, I cannot doubt but that there was some set and appointed *form* in which that action was then celebrated; though what that form was, of what particular ceremonies, of what prayers* and benedictions it consisted, I have not found amongst the authors of those times that I dare rely upon." (*Hist. Essay*, page 105.)

The anniversary of the Dedication of the Church of the Holy Martyrs at Jerusalem, celebrated by the Emperor Constantine, and the testimony of Gregory Nazianzen, (see page 37,) make it evident that the

* *Bingham*, however, tells us, that "among the prayers used at the Consecration of a Church they seem to have had a particular prayer for the Church then dedicated, as some understand *St. Ambrose*, who is thought to have a form upon such an occasion; which, because we have not many such in the writings of the antients, I will here insert in his own words: 'I beseech Thee now, O Lord, let Thine eye be continually upon this house, upon this altar, which is now dedicated unto Thee; upon these spiritual stones, in every one of which a sensible temple is consecrated unto Thee. Let the prayers of Thy servants, which are poured out in this place, be always accepted of Thy Divine mercy. Let every sacrifice that is offered in this temple with a pure faith and a pious zeal be unto Thee a sweet-smelling savour of sanctification. And when Thou lookest upon that sacrifice of salvation 'which taketh away the sins of the world,' have respect to these oblations of chastity, and defend them by Thy continual help, that they may be sweet and acceptable offerings unto Thee, and pleasing unto Christ the Lord. Vouchsafe to keep their whole spirit, soul and body, without blame, unto the day of Thy Son Jesus Christ our Lord. Amen.'"—(*Bingham*, book viii. c. 9.)

Anniversary Feasts were of long standing in the Church, and much earlier than the decretal of Felix the Fourth, A.D. 530. (See page 62.)

But to revert to the testimony afforded by Domestic Councils. There was a Council held at *Oxford* * in the year 1222, where, among other laws for the government of the Church, the Festivals were divided into three several ranks. In the first were those "*quæ omni veneratione servanda erant;*" of this rank were all the Lord's Days, and all the other Festivals still observed amongst us, with many others, now struck out of the Kalendar, and the *Feast of the Dedication* of particular Churches, which in the several parishes were to be observed with the same reverence and solemnity as the other days belonging to the first class. So also in a Synod of Archbishop *Islip*, (A.D. 1362,) it was decreed,† "That on the principal *feasts*, (there named,) there should be a more strict and precise restraint from

* This Council was held by *Stephen Langton*, Archbishop of Canterbury, in 1222; and "the eighth Canon contains the catalogue of Feasts that ought to be solemnized, which are all Sundays, the five days of Christmas, &c., and the *Feast of the Dedication of each Church*. There are likewise reckoned several other feasts of a *second* rank, which are to be celebrated with less solemnity; and several of a *third* rank, on which they might go to work after Mass."—(See *Dupin*, Cent. 13. c. 6.)

† See *Lynwood's Provinciale, De Feriis* (p. 101). "*Simon Islepe.* —Ex scripturis, et infra. De fratrum nostrorum consilio dies festos præsentibus inserere duximus, quibus ab universis servilibus operibus, etiam reipublicæ utilibus, per nostram Cantuariensem Provinciam fuerit regulariter abstinendum." The several days to be kept holy are then enumerated, and the canon adds, "Solēnitas dedicationum Ecclesiarum Parochialium." (See also *Johnson's Canons*, *an.* 1362.)

labour than had been before;" and amongst these we find the *Dedication-feasts** of Parochial Churches to have been as high in estimation as any of the greater

* The following account of our *Wake-feasts*, or *Feasts of Dedication*, extracted from *Staveley* and *Lewis*, may not be uninteresting: "To celebrate the memory of the Saint, and the Dedication of the Church, there was a Feast yearly kept on that Saint's day, on which some Divine service was also performed, as may appear by several sermons of divers of the holy Fathers on the *Anniversaries of the Dedication of Churches;* (vide *Isid. Offic. Eccl.* lib. i. c. 32.) which days were also honoured with high privileges, confirmed by sanction of antient laws. But afterwards those Feasts were transferred generally to the next Sunday following, and continued to those days by the name of the '*Wake*.' And the reason why they transferred this feast to the Sunday following, was, because it was found by experience that the multiplicity of so many *holy-days* brought no small detriment to the commonwealth. This '*Feast of the Wake*' seems to have taken its rise, (*Beda, Eccl. Hist.* lib. i. c. 30,) from an Epistle of Pope *Gregory the Great* to Abbot Mellitus, who came with the Monk *Austin* upon the conversion of the Saxons in this island; wherein his advice was, 'that the idolatrous temples should be transformed into Christian Churches. And whereas the Pagan Saxons had used there to sacrifice to their idols, that from thenceforth the Christians, upon the day of *Consecration*, should erect booths of the boughs of trees, near or about the said edifices, wherein to rejoice, feast, and celebrate the memories of the Saints and Martyrs to whom they were then, *de novo*, to be dedicated,' as we find it in *Bede*. And thenceforth, not only upon the very day of the Dedication, but anniversarily on the *Saint's day*, the feasting and solemnity was continued; wherein, besides the commemoration of the Saint or Martyr, the devout munificence of the founder and endower of the Church was also gratefully remembered. At which times the custom was for many of the inhabitants, and chiefly of the younger sort, to meet together, and, going up and down the village, to cry out aloud together, *Holy Wakes! Holy Wakes!* and then to their feasting and sports. But then these Festivals in time came to degenerate, the people diverting to gluttony, drunken-

Festivals; and these Feasts were to be kept on the anniversary of the *Consecration.*

As to the *ceremonies* antiently used at the founding, building, and Consecration of Churches, the following

ness, and other disorders, which occasioned some prohibitions of the solemnity. (See *Dugdale in Warw.*) And though now the *Devotion* of this Feast is altogether lost and forgotten in England, (though not at *Zurich*, where there is a suitable service appointed,) yet the Festival is still the *Wake*, and kept in many places at this day, not so much in commemoration of the Saint in any particular Church service, as by holding up the custom of sports, pastimes, and feastings amongst friends and neighbours." Another writer says, "This custom (of observing the *Feasts of Dedication*), however defended by antiquity, was at length found to draw along with it no small inconvenience; and therefore it pleased Henry the Eighth, in the year 1536, to send out his royal injunctions, amongst other things, for the restraint of *holy-days*, in which are two particulars bearing upon the present question. First, 'That the *Dedication of Churches* shall, in all places throughout the realm, be celebrated and kept upon the *first Sunday* of the month of *October* for ever, and upon no other day.' Secondly, 'That the Feast of the Patron of every Church within this realm, called antiently the Church Holy-day, shall not henceforward be kept and observed as an holy-day, as heretofore hath been customary, but that it shall be lawful to all and singular persons, resident or dwelling within this realm, to go to their work, occupation, or mystery, and the same truly to exercise and occupy upon the said Feast as upon any other work-day, except the said Feast or Church-day be such as must be else universally observed and kept as an holy-day by this ordinance following.' How far these injunctions were observed in these particulars,—whether they ended upon the death of Lord Cromwell, by whose authority in convocation they were first set forth and recommended to the King, or otherwise,—I am not able to determine. But, upon the best information I can meet with, this seems to have been the custom till the reign of James the First, that in such places where the day of Dedication of the several Churches

summary, taken from *Staveley*, and illustrated by passages from *Durandus, Ration. Divin.* (A.D. 1268,) the *Pontificale Romanum*, and *Duranti, de Ritibus Ecclesiæ*, (A.D. 1580,) may be interesting. "The ceremonies adopted by the antients at the found-

was worn out of memory, the Festival was observed upon the first Sunday in October, or the next Sunday after Michaelmas-day, (which is called in the Martyrology '*Festum Dedicationis Ecclesiæ*,') or not kept at all; but where there was any constant tradition of the day of Dedication of particular Churches, in all such places the Feasts were transferred to the Sunday following. And in this state they continued in most parts of the realm by the name of '*Feasts*' and '*Wakes*,' till the Sabbatarian dispute began; and even now are continued as *Country Wakes*, on Sundays, in several remote parts of England."—(See the *Statutes* upon this question in the reigns of *James the First, Charles the First*, and *Charles the Second*.) *Burn* (*Eccles. Law*, under the word "*Church*,") amongst other very interesting information on this head, says, "It is a rational and just opinion of Sir Henry Spelman, that *fairs* were first occasioned by the resort of people to that place for solemnizing some festival, and especially the Feast of the *Church's Dedication*; and hence he thinks it easy to conjecture to what Saint the Church had been commended, by the *fair-day*. Indeed, Pope Gregory the Great, (A.D. 600,) alludes to this in one of his homilies as a popular and familiar custom, and therein plainly intimates that a fair arises from a conflux of people on the *Wake* or *Dedication-day*. In most of the towns and parishes in England, (except where the privileges of new fairs have been in later times obtained,) the old stationary fairs, whether by custom or by antient charter, depend upon the Saint of the Church. Thus the primitive fair in *Oxford* was on the day of *St. Frideswide*, (see *Butler's Lives of the Saints*, Oct. 19,) because it was the *Dedication-day* of the chief conventual Church. Thus the translation of Becket's body was on the 7th of July, and his passion on the 29th of September; which days being soon celebrated at Canterbury for Festivals and days of Dedication of altars and Chapels to that Martyr, it occasioned two fairs in that city annually on those days. On the said 7th of July there is

ing of Churches, and at the building of them, as also at the Consecration and Dedication of the same, were many and various. It may be pertinent enough here to make instance in some of them, without any purpose to justify all, though possibly there was no ill intent in any. When the materials therefore were prepared, and the ground-plot set forth, the *Bishop* was sent for, and, when he was come, he stands in the place where the Altar is designed to be placed, and there prays ;* which being ended, he gives the '*Ite,*† *Missa est,*' and takes up one of the stones, and, cutting a cross‡ upon it, himself

a fair at Bromhill, near Brandon Ferry, in Norfolk, and another at West Acre, about four miles distant from Swafham, both called *Becket's fairs;* and in both places there are old ruinous Chapels, which were dedicated to that supposed Saint. The charters for fairs, granted by the Kings of England, were often a confirmation rather than a new grant; thus Richard gave a charter for a fair to be held eight days at Peterborough, beginning on the feast of St. Peter; on which day a fair had been kept from time immemorial, because the Church had been dedicated to that Saint. To confirm the original of fairs from the dedication of Churches, it is observable, that on this account fairs were generally kept *in Churchyards,* and even *in Churches,* till the scandals arising therefrom required correction."—(See *Articles of Inquiry,* to be made by all Archdeacons at their visitations within the Diocese of *Lincoln,* in the 14th of Henry the Third, A.D. 1230.) By 13 Edw. I. c. 6, it is enacted, That "no fairs or markets shall be held in Churchyards." —(See also 27 Henry VI. c. 5; *Kennet's Par. Ant.; Burn's Eccl. Law,* &c.; and *Wilkins' Concilia Magnæ Britanniæ,* tom. iii. page 701.)

* "Benedic, Domine, creaturam istam lapidis, et præsta per invocationem sancti nominis Tui, ut quicunque ad hanc Ecclesiam ædificandam purâ mente auxilium dederint, corporis sanitatem, et animæ medelam percipiant."—(*Pont. Rom.*)

† See *Bingham,* vol. iv. p. 80.

‡ "Pontificis judicio locus et atrium designentur; et per eum

lays it with his own hands for a corner-stone, and then the workmen proceed; the Bishop having first fumed with incense the ground-work round about, whilst there is a Collect sung in reference to the Saint,* to whose

vel ejus auctoritatem per Sacerdotem crux in loco figatur, et lapis primarius in fundamento ponatur." (*Pont. Rom. et Duranti.*) "Tunc aspergit lapidem ipsum aquâ benedictâ, et, accepto cultro, per singulas partes sculpit in eo signum crucis."—(*Ibid.*)

* "Pontifex dicit, Domine Deus, qui licet cœlo et terrâ non capiaris, domum tamen dignaris habere in terris ubi nomen Tuum jugiter invocetur; locum hunc quæsumus beatæ Mariæ semper Virginis, et beati (*nominando Sanctum vel Sanctam, in cujus honorem ac nomen fundabitur Ecclesia*) ab omni inquinamento purifica, purificatumque conserva." — (*Pont. Rom.*) Upon this point, (as weak minds are, in our own days, offended by our Churches being dedicated to Saints, and others,) a few remarks may be acceptable. "Touching the names of Angels and Saints, whereby most of our Churches are called, as the custom of so naming them is very antient, so neither was the cause thereof at the first, nor is the use and continuance with us at this present, hurtful. That Churches were consecrated unto none but the Lord only, the very general name itself doth sufficiently shew; inasmuch as, by plain grammatical construction, *Church* doth signify no other thing than the Lord's House (Κυριακη, *Kyrc*, and, by adding letters of aspiration, *Chyrch*). And because the multitude, as of persons so of things particular, causeth variety of proper names to be devised, for distinction sake, founders of Churches did hereby that which best liked their own conceit at the present time; yet each intending that, as oft as those buildings came to be mentioned, the name should put men in mind of some memorable thing or person. Thus, therefore, it cometh to pass that all Churches have had their names, some as memorials of *peace*, some of *wisdom*, some in memory of *the Trinity* itself, some of *Christ* under sundry titles, of the *Blessed Virgin* not a few, many of one Apostle, Saint, or Martyr, many of all. In which respect, their commendable purpose being not of every one understood, they have been in latter ages construed as though they had

name or memory the Church is to be dedicated. And

superstitiously meant, either that those places which were denominated of Saints and Angels should serve for the worship of so glorious creatures, or else those glorified creatures for defence, protection, and patronage of such places, a thing which the antients do utterly disclaim. 'To them (says *St. Augustine*) we appoint no Churches, because they are not to us as Gods.' Again, 'The nations to their Gods erected temples; we not temples unto our Martyrs as unto Gods, but memorials as unto dead men whose spirits with God are still living.'" (Vid. *Aug.* lib. viii. *De Civ. Dei*, cap. 27; *Ibid.* lib. xxii. c. 10.) (See also *Lewis' Hist. Essay*, p. 98; *Staveley, History of Churches*, p. 120; and *Hooker*, book v. c. 13.) "Next to the Minister consecrating," (writes Bingham, book viii. ch. 9. sec. 8,) "it will be proper to say something of *the object* to whom Churches were dedicated, which antiently was solely to God and His service; of which custom *St. Austin* is a most irrefragable witness, who, disputing with Maximinus the Arian Bishop, uses this argument to prove the Divinity of the Holy Ghost: 'That He must be God, because temples were builded and dedicated to Him, which it would be sacrilege to do to any other creature.' 'If,' says he, 'we should make a temple of wood and stone to any holy Angel, though never so excellent, should we not be anathematized by the truth of Christ and the Church of God, for exhibiting to the creature that service which is due only to the Creator? Since, therefore, we should be sacrilegious in building a temple to any creature, how can He be otherwise than the true God to Whom we not only build temples, but are ourselves His temples?' In another place, he rejects with scorn the false imputation of Faustus the Manichee, who charged the Catholics with erecting temples to their Martyrs, and offering sacrifice and other acts of worship to them therein. To this he replies, 'That they never offered sacrifice to any Martyr, but only to the God of the Martyrs, though they erected altars in the memorials of the Martyrs; for what Bishop, when he stands by the altar in any place where the holy bodies lie, ever says, 'We offer unto thee, Peter, or Paul, or Cyprian?' But what is offered, is offered unto God, (who crowns the Martyrs,) in the memorials of the Martyrs who are crowned by Him.' He often repeats it

at the dedication of a Church an Hymn* was appointed to be used, as appears in the 'Office of the Blessed Virgin Mary.'" (See *Pontificale Romanum*, '*De Benedictione et Impositione primarii lapidis, pro Ecclesiâ ædificandâ;*' and '*De Ecclesiæ Dedicatione, seu Consecratione.*')

"And antiently, when a Church was built, it would not be omitted to have a cross,† or the figure of a cross,

in other places, that they did not so honour their Martyrs by erecting temples or altars to them, but only unto God. The same place was indeed often a monument or memorial of a Martyr and a temple of God, because Churches were commonly built over the sepulchres of the Martyrs, or in the places where they suffered, or else the relics of the Martyrs were translated into them; and hence they were called by the Martyr's name, because they were memorials of them. The Church and the Altar that was built at Carthage, in the place where St. Cyprian suffered martyrdom, was upon that account called the *Mensa Cypriani*, Cyprian's Altar; not because it was built or dedicated to him, or his worship, (for St. Austin says, that it was erected only to God and His service,) but because it was a memorial of his martyrdom, being built in the place where Cyprian himself was offered a sacrifice unto God." —(See *Augustin. Serm.* 63, *de Diversis*, tom. x. p. 592.)

* 1. Urbs Jerusalem beata,
Dicta pacis visio,
Quæ construitur in cœlis
Vivis ex lapidibus,
Ut Angelis coronata,
Ut sponsata comite.
2. Nova veniens e cœlo,
Nuptiali Thalamo
Præparata, et sponsata
Copuletur Domino;
Plateæ et muri ejus
Ex auro purissimo, &c.—(*Off. B. Virg.*)

† This was esteemed a powerful defence against the workings

placed near or on the front, or over the entrance into the Church. Then, after the Church was finished, the antient ceremonies at the *Consecration* or *Dedication* were in this manner :* All the people being put forth, except the Deacon, the Bishop stands before the Church door, and there consecrates† a quantity of the holy water ; and then, the Clergy and people following him, he goes thrice about the outside of the Church, and with a branch of hyssop sprinkles the Church walls‡ with the holy water, at every time, as he passes by the door, knocking§ with his pastoral staff, and saying, '*Tollite portas,*' &c. ; the Deacon answering within, '*Quis est ille Rex Gloriæ?*' to whom the Bishop replies, '*Dominus fortis,*' &c. At the third time the door is opened, and the Bishop alone enters, saying aloud,

of evil spirits ; as the Abbot Ceolfrid once informed Naitan the Pictish King, "*Ecclesia signum crucis,*" &c. "It is usual for a Church to bear the sign of the cross, that, by the virtue thereof, it may be defended against the power of evil spirits."—(*Bede's Ecc. Hist.* lib. v.)

* "Et mox Pontifex exit Ecclesiam, cunctis inde exire jussis, uno tantùm Diacono amictu, alba, cingulo, et stolâ albi coloris parato intus remanente; et Ecclesiæ fores clauduntur."—(*Pont. Rom.*)

† "Tunc Pontifex surgens, et stans cum mitrâ, benedicit ibidem aquam, et sal," &c. "Expletâ aquæ benedictione, Pontifex stans sine mitrâ aspergit se et circumstantes cum illâ," &c.—(*Pontif. Rom.*)

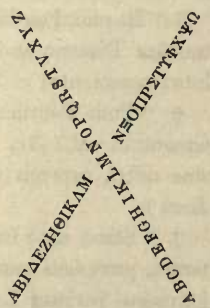
‡ "Stans ante fores Ecclesiæ, incipit circuire ad manum dexteram, procedens cum clero et populo, et aspergens cum ipsâ aquâ forinsecus parietes Ecclesiæ, in superiori parte eorum," &c.—(*Ibid.*) "Deinde Pontifex incipiens ad eamdem manum dexteram, aspergendo parietes juxta fundamentum ipsorum, dicens," &c.—(*Ibid.*)

§ "Tum acceptis mitrâ et baculo pastorali, appropinquans tertiò ad ostium Ecclesiæ, percutit iterum super liminare cum eodem baculo pastorali, dicens," &c.—(*Pont. Rom.*)

'*Pax huic domui;*' and rehearsing the Litanies ; after which he makes crosses* up and down in the Church, and, having consecrated some more water, with that and chrism he consecrates the Altar."†

---

* " Interim unus ex ministris spargit cinerem per pavimentum Ecclesiæ in modum crucis, faciendo ex eo lineas duas, quamlibet latitudinis ferè unius palmi, unam ab angulo Ecclesiæ ad sinistram manum per principalem portam intrantis, ad angulum transversum illius, id est, dexterum intrantis, ad caput Ecclesiæ; et aliam ab angulo Ecclesiæ ad dexteram manum intrantis, ad angulum transversum illius, id est, sinistrum ipsius, ad caput Ecclesiæ; vel si Ecclesia sit magna, fieri possunt loco primæ lineæ viginti quatuor areolæ æquali spatio distantes, ex cineri; et loco secundæ viginti tres." (*Ibid.* et *Duranti.*) " Pontifex, acceptis mitrâ et baculo pastorali, incipiens ab angulo Ecclesiæ ad sinistram intrantis, prout suprà lineæ factæ sunt, cum extremitate baculi pastoralis scribit super cineres alphabetum *Græcum*, ita distinctis literis, ut totum spatium occupent. Deinde simili modo incipiens ab angulo Ecclesiæ ad dexteram intrantis, &c., scribit alphabetum *Latinum*, super cineres," &c. The meaning of the latter ceremony is thus given in *Duranti*, lib. i. c. 24. sec. 8.



" Quid autem per alphabetum nisi initia et rudimenta doctrinæ sacræ intelligi convenit? Scribit Pontifex quasi alphabeti ordinem, cùm docet fidei simplicitatem. Nam sicut parvulorum convenit eruditioni primùm elementa literarum cognoscere, deinde ad syllabas, ac post verba, paulatim ad sententiarum cognitionem pervenire; sic sunt quidam gradus intellectûs in eruditione sanctæ Ecclesiæ."—(*Duranti de Rit.*) See also *Durandus*, lib. i. c. 6. " Scriptura ex Græcis et Latinis literis in modum crucis facta, repræsentat conjunctionem seu unionem in fide utriusque populi, Judæi videlicet et Gentilis."

† " Post hæc Pontifex cum mitrâ accedit versus altare majus

With regard to the magnificence, the ornaments, and the form of our first Churches, it cannot be supposed that, in the early ages of the Gospel, when Christians were harassed* by exactions and oppressed by persecution, the Churches and places of public worship were sumptuous or expensive: yet, even in these early times, they beautified their oratories and houses of prayer so far as their means would allow; and if we believe the author of the Dialogue in *Lucian*, who lived in the second century, and to whom allusion is made in the extracts from Mede, (page 17,) the "*Upper Room*," to which Critias was brought by the Christians, was "*a room overlaid with gold.*" When, however, the Civil Power† came into the faith, and protected the

consecrandum," &c. (*Ibid.*) The above are, of course, very imperfect extracts; but the entire ceremony, with the meaning thereof, may be perused in the *Pontificale Romanum*, in the ch. *De Ecclesiæ Dedicatione seu Consecratione; Duranti, De Ritibus Ecclesiæ*, lib. i. c. 24. sec. 8., and *Durandus, Rationale Divinorum Officiorum*, lib. i. c. 6.

* "The Church of Christ which was in Jerusalem, and held that profession which had not the public allowance and countenance of authority, could not so long use the exercise of Christian Religion but in private only.....In process of time, some whiles by sufferance, some whiles by special leave and favour, they began to erect themselves oratories; not in any sumptuous or stately manner, which neither was possible, by reason of the poor estate of the Church, and had been perilous, in regard of the world's envy towards them."—(*Hooker*, book v. ch. 11.)

† "At the length, when it pleased God to raise up Kings and Emperors favouring sincerely the Christian truth, that which the Church before either could not or durst not do, was, with all alacrity, performed. Temples were in all places erected; no cost was spared; nothing judged too dear, which that way should be spent. The whole world did seem to exult that it had occasion of pouring out

Christians in their worship, they had no longer recourse to dens, and caves, and "upper rooms," but they set about the foundation of Churches in the most solemn manner; the contributions of Christians being cheerful and liberal, even to a magnificence comparable to that of the Jewish princes towards the building of Solomon's Temple.

The early Churches increased in splendour and abundance of ornament, according to the support which Christianity received, until, upon the Empire becoming Christian, they assumed a grand and sumptuous character; as Eusebius has told us of the Church at Tyre. (See page 31.) From this time the Christians spared no cost to adorn their Churches; the fabric was most noble, the ornaments within suitable to the outward beauties, and the altars furnished with rich plate, even to the envy and astonishment of the persecuting Gentiles:* insomuch that Felix, a Proconsul

gifts to so blessed a purpose. That cheerful devotion, which David this way did exceedingly delight to behold, and wish that the same in the Jewish people might be perpetual, was then in Christian people everywhere to be seen."—(*Ibid.*)

* *Fleury* gives the following account: "The edict for the persecution was then carried into Africa, where they demolished the Churches, and made strict search after the Holy Scriptures. At Cirtha, a Roman colony of Numidia, Minutius Felix, who was Curator or Chief Magistrate of that place, and was also perpetual Flamen, went with his soldiers to make this search, on the 19th day of May. When they came to the house where the Christians usually assembled since the demolishing of the Churches, Felix the Curator said to Paul, who was Bishop of that place, 'Shew us the writings of the Law, and all that you have there, that we may execute the orders we have received.' The Bishop said, 'The readers have the Scriptures; what we have here we give you.'

in the time of Julian the Apostate, (A.D. 360,) when the Churches were given up to spoil and sacrilege, ex-

Felix said to the Bishop, 'Shew us the readers, or send to seek for them.' Paul replied, 'You know them all; your officers, Ederius and Junius, the notaries, know them.'—'Without detriment to the readers, whom the officers shall produce,' says Felix, 'give us in the mean time what you have.' Paul the Bishop having sat down, and with him four presbyters, two deacons, four sub-deacons, six sextons, and others, Victor, the son of Aufidius, wrote down in a memorial, 'Two chalices of gold, six chalices of silver, six silver flagons, a little caldron, seven golden lamps, two great candlesticks, seven little copper candlesticks with their lamps, eleven copper lamps with their chains, fourscore and two vestments for women, thirty-eight veils, sixteen vestments for men, thirteen pair of men's stockings, and forty-seven for women.' Those were garments that were kept for the poor; and a judgment may be formed of the riches of the great Churches by the vessels of gold and silver that were found only in one city of Numidia. The Curator Felix said to Marcuclius and the other sub-deacons, 'Shew us what you have;' they replied, 'We have taken out all that was here.' Felix replied, 'Your answers shall be entered in the public register.' When they came to the library, Silvanus shewed him the chapiters, and the silver lamps, which he said he had found behind a great vessel. Victor said to him, 'You had been a dead man, if you had not found them.' Felix said to one of the sub-deacons, 'Make a stricter search, lest anything be left behind.'—'There is nothing more,' says Silvanus, 'we have brought everything out.'" Fleury then gives an account of their robbing the Church Library. "When they came to the house of Felix, a stone-cutter and a reader, (for the Clergy in those days exercised trades,) he gave them five books. From thence they went to Victorinus, where they had eight; then to Projectus, who gave them five large volumes and two smallones. Victor, the grammarian, gave them two volumes and four loose sheets. From thence they went to the house of Coddeon, and his wife, (for the readers were allowed to marry,) brought them six volumes; and the books and moveables of the

claimed at the sight which presented itself, "*Behold,** *in what rich vessels they administer to Jesus the Son of Mary!*"

The ornaments and decorations that were bestowed by the primitive Christians on their Churches were indeed "*solemnly noble;*" they had fixed altars of polished marble, compassed in with ornamented rails to fence off rudeness and irreverence, and persons then regarded them with veneration and respect; a respect so deep that they became *Asylums*† and *Refuges*

Church, (for the books had been taken from the shelves of the Library for safety,) were delivered to the persecutors."—(*Fleury*, book viii. c. 40.)

* "Felix, thesauri imperialis quæstor, conspicatus sacrorum vasorum pretia; 'En,' inquit, 'qualibus vasis ministratur Mariæ Filio!'"—(*Theo. Hist. Ecc.* lib. iii. c. 12.)

† "For the antiquity of *Sanctuaries* in this island, the incomparably learned Primate *Usher* (*de Primord.*) adduces some passages out of the greater Chronicle of *Thomas Rudburn*, of the Church of Winchester, and a lesser Chronicle of the same Church, testifying that King Lucius invested the Church built by him at Winchester in the second century with the privilege of *Sanctuary*. And Matthew of Westminster is express that King Lucius did endow Churches with that privilege; and how these sanctuary places were guarded by the Canons of the Church, see at large in Sir *Henry Spelman's* Councils under the title "*Asylum.*" And for the privilege and immunities of those of later date, mentioned by *Polydore Virgil*, and described by Stamford, (*Placit. Coron.* c. 28,) they were generally so large, that if any person had committed any penal crime, and flew to any of these Sanctuaries, he could not be thence taken to be tried by the law.....Of these privileged places or Sanctuaries in *England*, famous were those of *Westminster*, (still called *the* "*Sanctuary,*") *St. Martin-le-grand*, as also that of *Beaulieu* in *New Forest* remembered by Camden‡

‡ *Camden's Britannia*, (Gibson's edit.) p. 115.

to protect innocent persons and unwary offenders from oppression. Their Churches were adorned with sculpture and imagery purely historical, to add beauty and solemnity to the place, which, in succeeding centuries, unhappily degenerated into superstition and idolatry. "How far short," observes a writer of the seventeenth century, (and his question is equally applicable in the nineteenth,) "of the primitive pattern are our modern Churches! These innocent ornaments of art and piety are thought now to savour strongly of *Popery*, and even the history of Scripture upon painted glass is now *superstitious!* No images but of *Lions and Unicorns* are now the embellishments of our Churches, and the

to be eminent and sacred, and to which place Perkin Warbeck flew in the time of Henry the Seventh, and out of which, though it so much concerned the King's state, he would not draw him by force, but allured him upon promise of life.* King Athelstan granted to the monastery at Beverley, founded by John, fifth Archbishop of York, (A.D. 687.) (*Godwin in Vitâ Joh. Ebor.*) the privileges of sanctuary, in these words: 'All free I make thee, as heart may think or eye may see.' In the Church of this monastery there was a chair of stone placed with this inscription—(See *Spelman's Glossary*, in ver. '*Fridstol*')—

> 'Hæc sedes lapidea dicitur Freedstool, id est,
> Pacis cathedra, ad quam reus fugiendo
> Perveniens, omnimodam habet securitatem.'

In the charter of William the First to the Abbey of Battel upon its foundation are these words: 'Et si quis latro, vel homicida,

---

* "Inter plurima privilegia collegio Beverlacensi in illius gratiam à principibus Anglicanis concessa, Athelstanus rex asyli jus illi contulit, cathedrâ quâdam e saxo solido in Ecclesiâ collocatâ, cui hæc verba mandavit incidi. *Hæc sedes lapidea dicitur Freedstool*," &c.—*Godwin de Præsulibus Angliæ*, p. 656.

arms* of the Civil Magistrate may stand with applause, where *the Cross*, the arms of our Crucified Saviour, must be defaced as Popish and Idolatrous!"

Hooker, speaking of the objections† urged in his day against the sumptuousness of Churches, asks, "Touching God Himself, hath He anywhere revealed that it is His delight to dwell beggarly, and that He taketh no pleasure to be worshipped save in poor cottages? Even then was the Lord as acceptably honoured of his people as ever, when the stateliest places and things in the whole world were sought out to adorn His Temple." (Book v. ch. 15, s. 3.) And again, "Dost thou build a Church in a city? Let it exceed the most magnificent places in that city.—In a village? Let it equal, nay excel, all the houses of the village; because nothing is worthy of God but what is the best and the most ex-

vel aliquo crimine reus, timore mortis, fugiens ad hanc Ecclesiam pervenerit, in. nullo lædatur, sed liber omnino dimittatur.' And for the privileges of the Church of Durham in honour of St. Cuthbert, see *Simeon Dunelmensis.* (A.D. 1130, Inter Scrip. Hist. Anglicanæ.)"—*Staveley*, p. 170. See also *Godolphin's* "*Repertorium Canonicum*," p. 48.

* Witness many Churches within our own city of Exeter, where *tin* and *paint* present lively reminiscences of bygone civic grandeur.

† Such as these: "The mother of such magnificence is but only a proud ambitious desire to be spoken of far and wide. Suppose we that God Himself delighteth to dwell sumptuously, or taketh pleasure in chargeable pomp? No; then was the Lord most acceptably served, when His temples were rooms borrowed within the houses of poor men. This was suitable to the nakedness of Jesus Christ and the simplicity of the Gospel."—(T. C.‡) This was written in the sixteenth century.—*How similar to the cant of the nineteenth century!*

‡ Thomas Cartwright.

cellent in its kind. 'The house which I build,'* says Solomon to Hiram, 'is great;' hear the reason—'because great is our God above all Gods.' 'The work is great,'† says David; and why? 'for the palace is not for man, but for the Lord God.'"

"It is easy to note," (says Bishop Hall,) "how the extreme of superstitious curiosity hath crept into the Church of Rome; insomuch that it may well vie, for niceness and multitude of observances, with the Jewish. A just volume would not contain the curious scruples of their nice observances in their vestments, Consecrations, Sacramental rites, and indeed in the whole carriage of their religious devotions. But surely I fear that they are not more faulty in the *one* extreme, than *many Christians are in the other*, who place a kind of *holiness in a slovenly neglect;* who are apt to higgle with the Almighty; and, in a base niggardliness, pinch Him in the allowances of His service. Wise Christians sit down in *the mean*, now under the Gospel avoiding a careless and parsimonious neglect on the one side, and a superstitious slovenliness on the other; the painted looks and lascivious gaudiness of the Church upon the hills, and the *careless neglected dress* of some Churches in the valley."

It may, perhaps, be interesting and within the scope of this treatise to add a few words on *the form*‡ *of our*

* 2 Chron. ch. ii. v. 5. † 1 Chron. ch. xxix. v. 1.

‡ See some interesting remarks on the form of our Churches in *Hooker*, (book v. ch. 14, sec. 1.) directed against those who object that they savour too much of the Jewish pattern. See also *Fleury's Historical Account of the Manners of the Early Christians*, p. 171.

Churches. The following is from *L. Ferraris' Bibliotheca.* "Ecclesia in *tres partes*, seu mansiones, distribuitur. *Prima* pars, seu mansio, est ea, quæ prope altare majus constituitur, et solet cancellis includi, et appellatur *Sacrarium*, sive *Presbyterium*, sive *Sancta Sanctorum. Secunda* pars est *Chorus. Tertia* et reliqua pars est illa, quæ *Navis* appellatur. *Prima* pars, quæ appellatur *Sacrarium*, sive *Presbyterium*, sive Sancta Sanctorum, est ea mansio, quæ ab altari majori vergit versus Ecclesiam. Et appellatur *Presbyterium*, seu Diaconium, quia ibi sunt Presbyteri, quibus Diaconus et Subdiaconus sacra peragentibus ministrant. *Sacrarium* dicitur, quia in talem locum, seu partem, non licere ingredi nisi ministris sacratis, fuit decretum in Concil. Agathens. Can. 65. *Secunda* Ecclesiæ pars dicitur *Chorus*, sic etymologicè dictus à *choreâ*, vel *coronâ*, quia olim clerici in modum coronæ circa aras stabant, et eo modo Psalmos canebant. Unde chorus significat locum, qui clericos psallentes continet. *Tertia* ecclesiæ pars est *Navis*, deserviens pro receptaculo laicorum Divina officia audientium, et orantium, sacras item conciones audiendo. In hâc parte Ecclesiæ olim mares à fœminis separati constituebantur; mares in dextrâ navis parte sedem habebant, mulieres in sinistrâ; sive viri in parte australi, mulieres in boreali." *Ferraris* adds, "Et utinam hæ sanctiones, et antiquæ praxes, ut in Ecclesiis separatæ remanerent mulieres ab hominibus, servarentur adhuc nostris hisce temporibus, ne mutua eorum proximitas, et promiscua statio, cor à piis meditationibus sacrisque mysteriis averteret, et ne, ut non semel in dies accidit, *studium salutis fieret perditionis occasio;*" a suggestion which might be

adopted with great advantage in some of our crowded Churches during the *third* (or evening) service.

"The form of our primitive Churches was for the most part *oblong*, to keep the better correspondence with the fashion of a *ship*, the common notion and metaphor by which the Church was usually represented; and to put us in mind that we are tossed up and down in this world as upon a stormy and tempestuous sea, and that *out of the Church* there is no safe passage to heaven, the harbour we all hope to arrive at. Before the entrance, (especially after they began to arrive at more perfection,) was the *porch*, in greater Churches, of somewhat larger capacity, adorned many times with goodly porticoes, marble columns, fountains, and cisterns of water, and covered over for the conveniency of those who stood or walked there. Here stood the lowest order of *penitents*.

"The Church itself consisted generally of *three* parts. The *first* was called the *Narthex;* (which we have no proper word to express;) it was that part of the Church that lay next to the great door by which they entered in. The *second* part contained the middle or main body of the Church, (called *navis* by the Latins, from whence comes our term of *Nave* of the Church.) The *third* part was the *Chancel*, separated from the rest of the Church by neat rails; into this part none might come but such as were in holy Orders, unless it were the Greek Emperors, who were allowed to come up to the table to make their offerings. Within this division the most considerable thing was the *Altar*, (as they metaphorically called it, because there they offered the *commemorative sacrifice* of

Christ's body and blood,) behind which, at the very upper end of the chancel, was the chair or *throne of the Bishop;* on both sides whereof were the seats of the *Presbyters,* (for the *Deacons* might not here sit down.) The Bishop's throne was raised up somewhat higher from the ground; and from thence, I suppose, it was that he usually delivered his sermons to the people.

"Adjoining to the chancel, on the north side, was the *Diaconicon,* so called because it was peculiarly committed to the *Deacon* of the place; it was in the nature of our modern vestries, the *Sacristy,* wherein the plate, vessels, and vestments * belonging to the Church, and other things *dedicated* to holy uses, were laid up. On the other side of the chancel was the *Prothesis,* or place where things were prepared in order to the Sacrament, where the offerings were laid, and what remained of the sacramental elements, till they were disposed of."—(*Lewis' Hist. Essay.*)

Philipot says, "The primitive Churches were generally built in an *oval* figure, or like some of our ships, long and narrow, and bulking out on both sides, near

* The question is frequently asked, "What should be done with *Church-Vestments,* &c. which have become useless from age or injury?" The Canon Law tells us, "Altaris palla, cathedra, candelabrum, et velum, si fuerint *vetustate consumpta, incendio dentur;* quia non licet ea, quæ in sacrario fuerint, malè tractari; sed *incendio universa tradantur. Cineres* quoque eorum *in baptisterium* inferantur, ubi nullus transitum habeat; aut *in pariete,* aut *in fossis pavimentorum* jactentur, ne introeuntium pedibus inquinentur."—(*Corpus Juris Can.* vol. i. p. 460.) And again: "Ligna Ecclesiæ dedicatæ non debent ad aliud opus jungi, nisi ad aliam Ecclesiam, vel igni sunt comburenda."—(*Ibid.*)

the midst whereof the *Pastophoria*, (we may call them the *Pews*,) for men and women were designed; and in the midst the Bishop's seat was placed, called in Greek *Bema*, from its ascent, and in Latin *Thronus*, from the eminency of it. At the *east* end was the *Altar* placed, though at *Antioch* its position respected the *west*. Not far distant from the Bishop's throne was the *Ambo*, or reading-desk, whereat the *Anagnostes* read the Scriptures, Old and New, to the laity. Round about the Bishop's seat sat the Presbyters; the Deacons not sitting, but standing behind them, except the *Primicerius Diaconorum*, who was ever to attend the Bishop, and therefore stood close by him, being always eldest in time, though not preferred in affection. The *Ostiarii*, (Church officers so styled,) were designed to attend the men's, as the Deacons were obliged to wait on the women's desks, or pews, by whose care and inspection they were kept neat, and in their just order. Younger men and women, if there were any conveniency of place, sate; if not, they were engaged to stand; the women behind the graver matrons, the men behind their seniors; *boys were placed with their fathers, and girls with their mothers.*" (*Philipot's Antiquitas.*) See also *Bishop Montague's* "*Acts and Monuments of the Church.*" We would refer the reader who may desire more information on this head to *L. Ferraris Promta Bibliotheca; Staveley's History of Churches; Bingham;* and *Sparrow's Rationale*, pp. 239—246.

To elucidate the question of the "*reconsecration of Churches*," the following summary is extracted from *Gibson's Codex*, in his "*Rules of Common and Canon Law, concerning the Consecration of Churches*;" to which we have added other authorities.

"A Church once consecrated may not be consecrated again; '*Ecclesiis semel consecratis Deo non iterum debet consecratio adhiberi.*' To which general rule* one exception was, '*nisi sint sanguinis effusione pollutæ*,' and in that case the Canon supposes a *reconsecration*; though the common method in England was, a *reconciliation* only, as appears by innumerable instances in our Ecclesiastical records. But in point of ruins,† or decay, the only exception to the general rule laid down in the Canon is, '*nisi sint ab igne exustæ*,' (id est, '*pro majori parte; aliàs secus*,' as the Gloss adds.) And a Decretal Epistle of Innocent the Third, where the *covering* was consumed, is, '*inquisitioni tuæ taliter respondemus, quòd, cùm parietes in suâ integritate permanserint, et Tabula Altaris mota*‡ *vel enormiter læsa non fuerit, ob causam prædictam, nec Ecclesia, nec Altare, debet denuò consecrari.*' Thus, a Chapel in the suburbs of Hereford, which belonged to the priory of *St. John of Jerusalem*, had been from the time of

* The exceptions stated in the Canon are *three*: "Ecclesiis semel Deo consecratis non debet iterum Consecratio adhiberi, nisi aut *ab igne exustæ*, aut *sanguinis effusione*, aut *cujuscunque semine pollutæ fuerint*."—(*Corpus Juris Can.* vol. i. p. 459.)

† Gibson's statement seems hardly to accord with the Canon Law as laid down by *Ferraris*, (*Promta Bibliotheca*, verb. *Ecclesia*,) which we have given at large in a subsequent page. (See p. 95.)

‡ In our extracts from Ferraris we have given his opinion upon this point. (See page 96.)

the dissolution of Monasteries '*ad sæculares usus applicata, et prophanata,* scilicet *cubile factum pro bestiis, ac pabuli pro eisdem et fœni repositorium;*' yet, because the walls and roof were never demolished, a *reconciliation* was judged sufficient; '*Quoniam parietes* * *et tecta ejusdem Capellæ nunquam devoluta erant, reconsecrationem ejusdem omnino necessariam non esse censentes, eandem Capellam ab omni impedimento Canonico de et ex profanatione prædictâ contracto et incurso, quantum in nobis est et de jure possumus, eximimus, et relaxamus, et eandem reconciliamus.*' In like manner, when another Chapel had been long disused, and was repaired, and made fit for Divine service, the tenor of the *reconciliation* was, '*Eandem Capellam ab omni impedimento Canonico, et ex profanatione quâcunque, (si quæ esset,) contracto et incurso, quantum in nobis est et de jure possumus, auctoritate nostrâ eximimus, et relaxamus, eandemque reconciliamus.*'

"But, on the contrary, when the Church of Southmalling† had not only been polluted '*per bestias, et*

* The Canon Law says, "Consecrari denuo potest Ecclesia, si ipsa vel *in totum*, vel *ex majori parte destructa fuerit.*"—(*Ferraris.*)

† "Georgius, &c. (1620) universis et singulis Rectoribus, &c., per Provinciam nostram Cantuar' ubilibet constitutis; et præsertim Rectori, &c., *de Southmallinge*, &c., salutem. Cùm Ecclesia de Southmallinge parochialis, &c., per plurimos annos ultimè elapsos dilapidata, devastata, et prostrata fuerit, areaque super quam Ecclesia prædicta fundata sive ædificata fuit, et cimiterium ejusdem post et citra ruinam et destructionem ejusdem, per bestias et animalia diversorum generum aliisque modis prophanata et polluta, et sic diu per incolas et inhabitantes ejusdem parochiæ pollui et prophanari permissa fuerint, in animarum eorundem grave periculum, et perniciosum aliorum exemplum; cumque iidem parochiani mul-

animalia diversorum generum, aliisque modis prophanata et polluta, et sic diu per incolas et inhabitantes ejusdem parochiæ pollui et prophanari permissa,' but was also *new-built,** and then used for Divine offices without new Consecration, Archbishop Abbott, (A. D. 1611,) interdicted the Minister, Churchwardens, and Parishioners '*ab ingressu Ecclesiæ, donec Ecclesia prædicta, et Cœmeterium ejusdem, per nos aut alium auctoritate nostrâ munitum, canonicè et legitimè conse-*

torum sumptibus et expensis, ac præsertim munificentiâ regiâ Ecclesiam prædict' (sic ut præfertur) dilapidatam, devastatam, et penitus prostratam, noviter construxerint et reædificaverint, ac in eâdem Ecclesia (*nullâ per Archiepiscopum vel Episcopum præhabitâ aut præcedente benedictione* seu *consecratione*) Divina officia ibidem ministrari, ac corpora ibidem decedentium sepeliri permiserint; idcirco nos (uti ex debito commissi nobis officii pastoralis tenemur) tantum nefas præterire nolentes, vobis conjunctim et divisim committimus ac firmiter injungendo mandamus, quatenus Curatum, Ministrum, vel Ministros præfatæ Ecclesiæ, aliosque quoscunque, necnon omnes et singulos ejusdem parochiæ œconomos sive gardianos, omnesque parochianos ejusdem, per affixtionem præsentium in valvis Ecclesiæ prædictæ, ab ingressu ejusdem interdictos et suspensos fuisse et esse (quibus etiam tenore præsentium sic interdicimus) palam et publicè intimetis, seu intimari faciatis, *donec Ecclesia præfata et cimiterium ejusdem per nos, aut alium auctoritate nostrâ munitum, canonicè et legitimè consecrata fuerint, prout jura et sanctiones Ecclesiæ in eâ parte editæ postulant.* Mandantes insuper, ne quis in Ecclesiâ de Southmallinge prædict' *Divina celebrare, aut ipsos parochianos, aliosve, ad Divina officia aut ecclesiasticam sepulturam ibi admittere, seu eis Sacramenta ecclesiastica quomodolibet ministrare præsumat,* post hujusmodi intimationem, inhibitionem, et interdictum, donec aliud à nobis super hoc receperitis in mandatis. In cujus rei, &c. Dat."—(*Gibson's Codex*, Appendix, p. 1463.)

* See several Canons on this head in subsequent pages of this volume; (pages 94-7.)

crata fuerint; prout jura et sanctiones Ecclesiæ in eâ parte editæ postulant.'"* "It is" (adds Gibson) "much to be desired, that those who may be concerned in these matters should at least have a *general aim* of the proper and regular method of proceeding, from the practice of former times, in cases of the like nature."

Johnson says, that, "in case a Consecrated Church be polluted by murder, adultery, fornication, or the like, the *form of reconciliation*† *is left to the Bishop's discretion.*"

Lewis, in his chapter on "*the authority of the Canon Law for the reconsecration of Churches,*" writes thus: "It must be owned, there is some difference among the *Canonists* in their opinions concerning the *reconsecration* of Churches; though all that I have consulted on this subject agree that a Church that has been *rebuilt* ought to be *reconsecrated.* The reader possibly may expect some satisfaction on this point, especially considering how lately it has been debated; (A.D. 1723;) and what vile aspersions have been cast upon the most primitive Bishop of Rochester for his *reconsecrating* a Church at

* It is interesting to remark, that in 1611 the authority of the Canon Law in this particular was recognized and acted upon.—See *Gibson's Codex,* as to the "*body of the Canon Law being received by the Church as a law, where no rule is provided by our domestic laws.*" The extract is given in a subsequent note. (See page 93.)

† The form adopted by the Church of Rome, "*De Ecclesiæ et Cœmeterii Reconciliatione,*" may be seen in the *Pontificale Romanum;* in *Martene, de Ritibus,* &c.; and *Ferraris' Promta Bibliotheca.* The reasons assigned by Johnson for the *reconciliation* of a Church are given in the Canon of *Nice* as a ground for *reconsecration,* "nisi sanguinis effusione, aut cujuscunque semine pollutæ fuerint." (See *note,* page 86.)

Greenwich that was built upon the old foundation. I confess myself a very unskilful *Canonist*, and unequal to manage a dispute of this nature ; but I shall faithfully lay down what I have collected from an author (*Gratiani Decreta, De Consecratione*, dist. 1.) that makes the best figure in that profession, and whose authority has been ever allowed its due weight in the decision of such controversies. 'Churches* or Altars, whose consecrations are *uncertain*, ought to be *consecrated* without dispute.' 'A Church† built upon *the ground* where an *old one stood*, is not to be esteemed the *same* Church, but must be *consecrated*, as if there never had been a Church in that place.' 'If ‡ the

* We have subjoined the several Canons referred to by *Lewis* in the original. "De Ecclesiarum Consecrationibus quoties dubitant, ut nec certa scriptura, nec testes existant, à quibus Consecrationem sciant, absque ullâ dubitatione scitote eas esse consecrandas." Again : "Ecclesiæ vel altaria, quæ ambigua sunt de Consecratione, consecrentur."— (*Gratiani Decreta.*) *Ferraris* says, "Quomodo autem constare possit de Consecratione Ecclesiæ non inutilis investigatio est, 'Per unum testem, qui dicat fuisse consecratam, sive de visu, sive de auditu, vel per notam in libris Ecclesiæ, vel pariete, sive tabulâ marmoreâ, quia tunc sufficiunt semiplenæ probationes, quando nemini fit prejudicium.'"—(*Ferraris*, verb. *Ecclesia.*)

† "Consecrari verò denuo potest Ecclesia, si ipsa vel in totum, vel ex majori parte destructa fuerit." "Ecclesia ex toto, vel secundum partem majorem simul destructa, execratur, et indiget novâ Consecratione, licet ex eâdem materiâ reædificetur."—(*Ferraris' Promta Bibliotheca.*) "Si parietes Ecclesiæ sint destructi, et à fundamentis iterum reædificentur, Ecclesia jam consecrata iterum consecranda est."—(*Ibid.*)

‡ "Ecclesiæ sunt consecrandæ si parietes de novo sunt funditus reparati."—(*Gratiani Decreta.*) "Ecclesia à primo lapide reædificata, vel etiam parietibus tantùm renovata, debet novâ Consecratione dicari."—(*Ferraris' Prom. Bib.*)

walls are *rebuilt* from the *foundation*, the Church ought to be *consecrated* again.' 'If the Altar * be *broken down* or *removed*, the Church is to be newly consecrated.' (See *Ferraris*,† under the word '*Ecclesia*,' who questions this Canon.) 'If the fabric of a Church ‡ becomes wholly ruinous, and is *rebuilt from the foundation*, it ought to be *reconsecrated;* but if the walls by degrees decay, and are gradually repaired, it ought not: or if a Church be *enlarged*,§ either in *length*, *breadth*, or *height*, it ought *not* to be reconsecrated; because, as the Canonists express it, '*sacrum trahit ad se non sacrum*,' the part which is already holy sanctifies whatever is annexed to it.' 'Churches || which have been *once consecrated* to God, ought never to be *reconsecrated*, unless they have *decayed*, or been *consumed by fire*, or been desecrated by the *spilling of*

* "Si motum fuerit altare, denuo consecrent Ecclesiam; si parietes mutantur, et non altare, salibus tantùm exorcisent."—(*Gratiani Decreta.*)

† We have given an extract from *Ferraris* on this point in page 96.

‡ "Si Ecclesia successivè per partes deficiens, paulatim per partem statim iterum reficitur, ac reparatur, non indiget novâ Consecratione, quamvis tota Ecclesia successivè per partes ita destruatur, et reficiatur, ut nulla pars de primo ædificio supersit."—(*Ferraris' Promta Bibliotheca.*)

§ "Quando Ecclesia ampliatur, si nova pars addita sit minor veteri remanente, non indiget novâ Consecratione, quia *magis dignum attrahit ad se minus dignum, et major pars minorem.*"—(*Ferraris' Promta Bibliotheca.*)

|| "Ecclesiis semel Deo consecratis non debet iterum Consecratio adhiberi; nisi aut ab igne exustæ, aut sanguinis effusione, aut cujuscunque semine pollutæ fuerint; quia sicut infans à qualicunque sacerdote, in Nomine Patris, et Filii, et Spiritûs Sancti semel baptizatus, non debet iterum baptizari; ita nec locus Deo dicatus iterum

blood, or by the commission of *fornication* or *adultery;* because, as an infant, that has been once Baptized in the name of the Father, and of the Son, and of the Holy Ghost, ought never to be rebaptized, so a Church, once *dedicated* to God, should never be again consecrated; provided always that the persons officiating at the Consecration professed their belief in the *Holy Trinity.*' 'The Churches of the *Arians,** where the doctrine of the Trinity has been undermined and exploded, ought to be *reconsecrated,* wherever they are found.'

"These are some of the authorities the *Canon Law* affords for the *reconsecration* of Churches; a case which is indisputable among orthodox Divines."—(*Historical Essay.*)

In his second letter, addressed to *Eutherius* in the year 538, *Vigilius* gives it as his opinion, that "a Church must *not be consecrated anew,*† *which is rebuilt upon the same foundation;* but that it is sufficient to celebrate Mass therein." The *Reconciliation* was

consecrandus est, nisi propter eas causas, quas superiùs nominavimus; si tamen fidem Sanctæ Trinitatis tenuerint, qui eum consecraverunt."—(*Gratiani Decreta.*)

* "Arianorum Ecclesias, ubicunque inveneritis, catholicas eas Divinis precibus, et operibus, absque ullâ morâ, consecrate."—(Ibid.)

† The passage in the letter is this: "De fabricâ verò cujuslibet Ecclesiæ, si diruta fuerit, instaurandâ, et si in eo loco Consecrationis solennitas debeat iterari, in quo sanctuaria non fuerint, nihil judicamus officere, si per eam minimè aqua exorcizata jactetur; quia Consecrationem cujuslibet Ecclesiæ, in quâ Spiritûs Sancti arrha non ponitur, celebritatem scimus tantùm esse Missarum; et ideo, si qua sanctorum basilica à fundamentis etiam fuerit innovata sine altaris motione, sine aliquâ dubitatione, cùm in eâ fuerit Missarum solennitas celebrata, totius Consecrationis sanctificatio implebitur. Si vero sanctuaria, quæ habebat, ablata sunt,

made by throwing *holy water* upon the building; and, to shew that it was not necessary to consecrate it anew, he uses this expression, "*Nihil judicamus officere, si per eam minimè aqua benedicta jactetur.*" (See *Dupin*, Cent. 6. p. 48; the *Corpus Juris Canonici*, vol. i. pp. 457-459; and *Ferraris' Promta Bibliotheca*, under the words "*Ecclesia*," "*Consecrare*," and "*Consecratio.*" See also *Durandus, De Ecclesiarum Dedicatione*, lib. i. c. 6.)

To those who may desire further information on this point, connected with the **Canon Law*, the following

rursus eorum repositione, et Missarum solennitate, reverentiam sanctificationis accipiet."—(*Corpus Juris Canon.* vol. i. p. 459.)

* It should be remembered that "*where no rule is provided by our domestic laws, 'the body of Canon Law' is received by the Church for a law,*" as will appear by a reference to Gibson and Godolphin. "*Canon Law* is another branch of the laws of *the Church of England*, and is partly *foreign*, and partly *domestic*. The *foreign* is what we call the *body of Canon Law*, consisting of the Canons of Councils, Decrees of Popes, and the like, which obtained in *England* by virtue of their own authority, (in like manner as they did in other parts of the Western Church,) till the time of the Reformation; and from that time have continued upon the footing of *consent*, *usage*, and *custom*. For which distinction we have no less warrant than an Act of Parliament, made at the very time when those foreign laws were declared to be no longer binding *by their own authority*. 'Whereas (*25 Hen.* 8, cap. xxi. sec. 1.) this your Grace's realm, recognizing no superior under God but only your Grace, hath been, and is, free from subjection to any man's laws, but only to such as have been devised, made, and obtained within this realm for the wealth of the same, or to such other as by sufferance of your Grace and your progenitors the people of this your realm have taken at their free liberty, by their own consent, to be used amongst them, and have *bound themselves by long use and custom to the observance of the same;* not as to the observance of the laws of any foreign Prince, Potentate, or Prelate, but as to *the cus-*

extracts from *Ferraris' Promta Bibliotheca** will *tomed and antient laws of this realm, originally established as laws of the same, by the said sufferance, consents, and custom, and none otherwise,' &c.* Here we have a plain declaration that *foreign* laws become part of the law of *England* by long use and custom. And as the Church of England, in many cases, both of voluntary and contentious jurisdiction, had *no other rule* by which to proceed; so, in admitting and practising the rules which they found there, they had no restraints upon them save these two,—'*That they were adapted to the constitution of this Church, and so were proper rules,*' and '*not contradicted by the laws of the land, and so were legal rules.*' Which last was the *condition* of their being practised here, both before and *since* the Reformation. As, therefore, in all cases where *no rule was provided by our own domestic laws, the body of the Canon Law was received by the Church for a rule,* so there was no objection against their receiving it in any instance whatever, unless it appeared, in that particular instance, to be *foreign* to our constitution, or *contrary* to our laws. And if there were any necessity, (after such an express declaration of Parliament,) to add further proof that the *foreign law* being received, and not abrogated by any domestic law, *is still in force,* we have the declaration of the Judges in the famous case of *Evans* and *Ascuith,* 3 Car. 1, which was on one hand, '*That no foreign Canons bind here, but such as have been received;* and on the other hand, that being received, they are become *part of our laws.*' Agreeable to which *Vaughan* said, '*If Canon Law be made part of the law of this land, then it is as much the law of the land, and as well and by the same authority, as any other part of the law of the land.*' And again: '*The antient Canon Law received in this kingdom is the law of the kingdom in such cases.*'"—(Gibson's Codex.) "*Domestic* Canons are those which have been made from time to time by Ecclesiastical authority *within* this realm, whether before or since the Reformation."—(*Ibid.*) "The Canon Law, and Provincial and Legatine Constitutions, were continued, (subsequent to the Reformation,) '*quatenus consuetudinibus et statutis Regni non repugnant, nec Prærogativæ Regiæ adversantur.*'"—(See *Appendix* to *Godolphin's Repertorium Canonicum,* page 3.)

* "*Lucii Ferraris Promta Bibliotheca, Canonica, juridica, mo-*

be interesting: "Consecratio jure peragitur ejus Ecclesiæ, quam meritò ambigimus unquam fuisse consecratam."—*Bened.* 14. *Constit.* (A.D. 1714.) "Ecclesia semel consecrata, non est iterum consecranda." (*Ferraris* then cites the decrees which we have previously given from *Gratian*, and other Canonists.) "Ecclesia ex toto, vel secundùm majorem partem simul destructa, execratur, et * *indiget novâ Consecratione*, licèt ex eâdem materiâ reædificetur." "Si Ecclesia successivè per partes deficiens, paulatim per partem statim iterum reficitur, ac reparatur, † *non* indiget novâ Consecratione, quamvis tota Ecclesia successivè per partes ita destruatur, ac reficiatur, ut nulla pars de primo ædificio supersit." "Si non tota Ecclesia, nec major, sed solùm minor aliqua pars ejusdem, (*ex. gr.* tectum,) corruit, parietibus adhuc illæsis,‡ *non* indiget novâ Consecratione." "Si Ecclesia ita *igne comburatur*, ut parietes interiores ex toto, vel ex majori parte, sint devastati,

ralis, theologica; necnon ascetica, polemica, rubricistica, historica, &c. &c.; *Superiorum permissu;*" a work in ten volumes, of very high authority.

* "Et ratio est clara, quia in tali casu nec moraliter nec physicè censetur eadem Ecclesia."—(*Gloss.*)

† "Et ratio est, quia, quamvis ex novâ materiâ paulatim à primis fundamentis reficiatur, non ideo desinit esse eadem Ecclesia; sicuti patet de legione militum, quæ remanet, et dicitur semper eadem legio, quamvis, militibus deficientibus, novi substituantur, et sic paulatim successivè omnes milites renoventur." "Tum quia, dum Ecclesia paulatim et successivè reficitur, *magis dignum attrahit ad se minùs dignum, et major pars minorem.*"—(*Gloss.*)

‡ "Quamdiu parietes integri sunt, non est Ecclesia reconsecranda, quia in parietibus consecratur Ecclesia, et non in tecto."—(*Gloss.*)

vel abrasi, quamvis non corruant,* *indiget novâ Consecratione.*" "Quando Ecclesia ampliatur, si nova pars addita sit *minor* veteri remanente, *non* indiget novâ Consecratione. Unde, cùm major principalis, et magìs digna pars sit vetùs remansa, et ipsa sit consecrata, efficitur etiam consecrata minor pars, et minus digna, et accessoria de novo addita. Si verò pars nova esset *major* veteri remanente, tunc Ecclesia esset *denuo consecranda ; magìs dignum attrahit ad se minus dignum, et major pars minorem.*" "Ecclesia à primo lapide reædificata, vel etiam parietibus tantùm renovata, debet novâ Consecratione dicari ;" and the reason assigned is this, "quia *in parietibus* consecratur Ecclesia, et non *in tecto.*" And again : "Si parietes Ecclesiæ sint destructi, et à fundamentis iterum reædificentur, Ecclesia jam consecrata iterum consecranda est." "Sin autem de Consecratione minimè constet,† vel dubia ea sit, consecranda est Ecclesia ; eodem modo ac reiterari potest Baptismus, si dubium sit, an is validè sit collatus." On the question of the destruction of the *Altar* involving the *reconsecration* of the Church, *Ferraris* remarks : "Hic verò non est prætereundum, quod seculo xi. persuasum fuit, principali altari everso, totam Ecclesiam esse consecrandam. Fundata autem fuit persuasio hæc in Canone falsò *Hygino Papæ* adscripto. Hæc à *S. Anselm.* reddebatur ratio. 'Altare (aiebat) non fit propter Ecclesiam, sed Ecclesia propter Altare ; et ideo violato principali altari, jam non videtur esse Ecclesia,

* A Church which was *destroyed by fire* in this Diocese has been lately rebuilt, enlarged, and *re-opened without Consecration.*

† See a previous note (page 90) on the question, "*Quomodo constare possit de Consecratione Ecclesiæ.*"

quia non est illud propter quod Ecclesia constituitur, et consecratur. Quapropter quum illud fit novum, rectè videtur cum eo consecrari, per quod recipit ut sit Ecclesia;' at sub finem seculi xii. hæc disciplina mutari cœpit, ut constat ex decretali *Alexandri* 3. in cap. 1. *De Consecra. Eccl.*" *Ferraris* gives full and abundant references to authorities, to which we must refer the enquiring reader.

In the Church of England every Bishop is left to his own discretion as to the *form of consecrating Churches and Chapels;* only, by the statute* of the 21st Henry VIII. c. 13, for limiting the number of Chaplains, it is there assigned as one reason why a Bishop may retain *six* Chaplains, because he must occupy that number in the *Consecration of Churches.* "As to the modern way or manner of Consecration of Churches, since the Reformation, we do not meet with any established Canonical rules,† but with several

* "Provided always, that every Archbishop, because he must occupy eight Chaplains at consecrations of Bishops, and every Bishop, because he must occupy six Chaplains at giving of Orders and *Consecration of Churches,* may, every one of them, have two Chaplains, over and above the number above limited unto them, (viz. four,) whereof every one may purchase licence and dispensation, and take, receive, and keep as many parsonages and benefices, with cure of soul, as is before assigned to such Chaplains." (21 Hen. 8. c. xiii. s. 24. A.D. 1529.—*Statutes at large.*)

† "The Emperor Justinian (A.D. 527), in his care of the Church, hath prescribed a form of *Consecration of Churches,* (or rather of the ground upon which it is to be built,) in this manner: his law is, 'That none shall presume to erect a Church until the Bishop of the Diocese hath been first acquainted therewith, and shall come and lift up his hands to heaven, and *consecrate* the place to God

relations and discourses extant, touching the same; particularly *Stow* tells us, (*Annal.* fol. 997,) that in the year 1610 Sir Marmaduke Dorrel, Master of the King's Household, built a fair parish church at *Fulmer*, in Buckinghamshire, inclosing it with a churchyard, and furnishing it with seats, font, pulpit, &c., which was consecrated Nov. 1st in the same year, by *Dr. Barlow*, then Bishop of Lincoln. The service, ceremonies, and manner thereof, are at large set down by our author. But here it must be confessed that there occurs no *prescribed form of Consecration* in our English offices or rituals; but as occasion has been, since the Reformation, some Bishops have used forms of their own respectively, and some have followed an excellent form composed for that purpose by *Bishop Andrews*. And there was a form lately drawn up in the Convocation of 1661, but I do not find that it was authorized or published; so that all our Bishops are left to their discretion to consecrate Churches or Chapels in what form they please."—(*Staveley*, p. 118.)

In the above extract the author refers to three forms of Consecration, adopted respectively in 1610, 1620, and 1661; the last * having been drawn up in Convocation, (but not published,) on account, (as some think,) of the offence taken at Laud's

by prayer, and erect the symbol of our Salvation, the venerable and truly precious rood.' The Canon Law also requires, that the Bishop should mark out the consecrated ground, erect the cross, celebrate Mass," &c.—(See *Gratian's Decrees*, p. 426; and *Burn's Ecc. Law.*) See also the *Pontificale Romanum* "*De benedictione et impositione primarii lapidis pro Ecclesiâ ædificandâ.*"

* Prepared by Bishop *Cosin*. See *Dr. Cardwell's Synodalia*, vol. ii. p. 820, *note*.

"*ceremonious*"* manner of consecrating *St. Katharine Creed Church* in London, in the year 1631, when Bishop of that See.—The forms of *Barlow*, *Andrews*, and *Laud* are extant: the first is given in *Stow's Chronicle;* Bishop Andrews' is frequently printed at

* *Heylyn's* account of the Consecration of the Church at Stanmore by Bishop Laud, in 1631, we have given, as a comment upon *Rushworth's* narrative in the text. The following passage, referring to the Consecration of *St. Catherine Creed Church*, from *Le Bas' Life of Laud*, will be read with interest. "The next important passage in the life of Laud was the Consecration of the Church of *St. Catherine Cree*, and several other Churches. (1631.) We call it important, because the circumstances were afterwards produced to piece out the proof of his having traitorously endeavoured to subvert the true religion by the introduction of *Popish* ceremonies. The Church of St. Catherine had been recently *rebuilt;* and Laud's predecessor, Bishop Montaigne, had suffered it to be used for religious offices without any fresh Consecration. When Laud was advanced to the see of London, he suspended the celebration of all Divine service in the Church, till it had been *reconsecrated* by himself. This office he performed on the 16th of January,† 1631, in the midst of a vast concourse of people. Every reader of English history knows that, on this occasion, the Bishop is supposed to have entered the west door of the Church with a pompous retinue; then to have thrown dust in the air, and to have uttered certain forms of execration against those who should violate the sanctity of the place; to have bowed repeatedly towards the altar during the solemnity, and to have approached the sacred elements with antic gesticulations; in a word, he is charged with having followed the *Roman Pontifical*, instead of observing the simplicity appropriate to Protestant worship. His answer to this despicable charge may be seen in his own history of his trial; and the statements of his enemies, when compared with his, are almost

† The author is not responsible for the slight discrepancy which occurs in the several narratives as to the dates of the Consecrations of the Churches of *St. Catharine Cree* and of *Stanmore Magna.*

the end of *Sparrow's Collection of Articles;* and that of Archbishop Laud appears in *Rushworth's Historical Collections,* and more at large in *Oughton's Ordo Judiciorum.*

Stow's account of the Consecration of the parish

enough to make one ashamed of human nature. It turned out that the *pompous retinue* consisted only of the officials who always attend at Consecrations; that the throwing up of dust, and the uttering curses, were pure fictions; and that the *Pontifical* supplied no more to the Consecration service, than the *Missal* is known to have done to our Liturgy. He confesses that he approached the Church-door with the words, 'Lift up your heads,' &c., a passage which had been used at Consecrations from time immemorial. He further allows that he pronounced the ground to be holy, in the name of the Father, and of the Son, and of the Holy Ghost. And he contends that there is a *derivative* and *relative* holiness in places, as well as vessels, and other things dedicated to the service and honour of God. He avers that he used no bowings, (or *cringings* as they were called,) but such as were demanded by the solemnity of the place and the occasion. And he added, 'Are we, who have separated the chaff, to cast away the corn too? If it come to that, let us take heed that we fall not upon the *Devil's winnowing*, who labours to beat down the corn. It is not the *chaff* that troubles him.'" The author adds, that "Laud was disgusted at that sordid slovenliness which of late years had rendered the Protestant worship contemptible; and which, be it always remembered, was driving multitudes back within the attraction of Romanism. The fanatics *swaggered into the Church with their hats on, and frequently so remained during the whole of Divine service!* Laud, in his anxiety to correct their almost brutal irreverence, was desirous that they who entered a Church should testify, by an obeisance directed towards its most hallowed spot, that they were conscious of treading within a precinct dedicated to the Majesty of Heaven. The same feeling prompted him to give peculiar solemnity to the rite of *Consecration;* the Puritans having maintained that '*the Sanctity of the place walked in, and walked out again, together with the congregation!*'"—(*Le Bas' Life of Laud,* p. 143.)

Church at *Fulmer* by Bishop *Barlow*, in 1610, is as follows: "Fulmer, a town so called in Buckinghamshire, having their parish Church above a mile distant from thence in the open field, being now grown very old and ruinated; in regard whereof, and for the general ease and good of posterity, it pleased Sir Marmaduke Dorrell, Knight, Master of the King's Household, to take down the ruins of that decayed Church, and at his own charge to build a new large fair parish Church, with a font, a pulpit, and all Church ornaments, with seats * and all other necessaries, and

* A Constitution adopted in a Synod held at *Exeter* by Peter Quivil, (A.D. 1287,) contains the following passage: "*Item audivimus quòd propter sedilia in Ecclesiâ rixantur multoties parochiani,*"† &c. The spirit which animated the *Exonians* in the time of Bishop Quivil seems to have revived; the following extract may therefore not be unacceptable. "Though Churches were always furnished with some necessary seats for ease and convenience yet those of that sort which we now have were set up but at or since the Reformation; for many ceremonies at processions, and other services, could not be performed, if seats had been posited as now they are. And for regulating the antient seats, such as they were, I find this Constitution in a Synod held at *Exeter*, by *Peter Quivil*, in the fifteenth year of Edward the First. 'Whereas we are given to understand that the parishioners do oftentimes quarrel about the seats, to the great scandal of the Church and dis-

† *Synodus Exoniensis diœcesis à Petro Quivil*, A.D. 1287. Ed. primi 15. Item audivimus, quòd propter sedilia in Ecclesiâ rixantur multoties parochiani, duobus vel pluribus unum sedile vindicantibus, propter quod grave scandalum in Ecclesiâ generatur, et Divinum sæpius impeditur officium; statuimus, quòd nullus de cætero quasi proprium sedile in Ecclesiâ valeat vindicare, nobilibus personis et Ecclesiarum patronis duntaxat exceptis; si qui orandi causâ primò Ecclesiam introierit, juxta propriæ voluntatis arbitrium sibi eligat orandi locum."—*Concilia Magnæ Britanniæ*, tom. ii. p. 140.

environed it with a fair churchyard, and was builded within the town of Fulmer, this Knight being lord thereof. And from this time the parishioners were freed from the offence of summer's heat, foul ways, and winter's weather; which, until now, were held great impediments to their duteous attendance at the House of God. This Church, thus fully finished and adorned, was *consecrated* the first day of November, in the year one thousand six hundred and ten, by

turbance of Divine service, frequently two or more challenging the same seat; we do ordain that from henceforth none shall claim any property in any seat in the Church, except noblemen and patrons. And if any come into the Church to say their prayers, let them do it in what place they please.' From this Constitution, and for other reasons, I apprehend that before Henry the Eighth, viz. before the Reformation, *there were not any pews or seats to be seen in our Churches,* except some that were appropriated to persons of quality and distinction. And some are apt to think that those which our ancestors then had were moveable, and the property of the Incumbent; if so, consequently at his disposal: for before the Reformation it was the custom of the people to thrust up together near the Priest, without respect to the condition and qualities of persons; and some would place themselves near to some altar, pillar, or tomb, with the convenience of a mat, cushion, or some small stool or form to rest upon. But when the service of the Mass, (performed generally at the High Altar, the Priest turning his back to the people,) was laid aside, and Divine service ordered to be read in a *desk*, then both that and the pulpit were placed for the most convenience of the people's hearing, and the whole Church furnished with seats for that purpose; the ordering the same being in the power of the Ordinary, who placed the people and their families therein in decent manner, according to their respective ranks and qualities, as we see them continued to this day; and thereupon, in time, some seats became appropriated to some certain capital messuages within the parish," &c. &c.—(*Staveley*, p. 276.)

the Right Reverend Father in God, *Dr. Barlow*, then Lord Bishop of Lincoln; the manner whereof briefly follows."

Stow then narrates the manner in which the *Churchyard* was "*hallowed.*" * "After which, the Bishop entered into the Church-porch, and turned his face to the founder, that was led in thither between two Knights, and said unto him, 'Now verily this *Churchyard* is exempt and freed from any challenge of you or your's; but *this house* remains as yet wholly your

* "And first the *Churchyard* was hallowed, which the Bishop and all the assembly compassed, and as they marched they sang the 100th Psalm. This circuit finished, the Bishop made a compendious speech, expressing the reasons of this and the like inclosures about Churches; two whereof were chief, the one was, to give due distinction, state, and reverence to the Temple of Almighty God, from all profane ways and base places, and that no other building should be near unto it. And to this purpose he cited the 43rd chapter of *Ezekiel*. The other reason is, because the Churchyard is a dormitory, or place of rest, for Christians to sleep in until the resurrection; for so the word in *Greek* and *Latin* signifieth. In this speech he distinguished all differences of places and persons, &c., with the Divine reasons, cause, and holy institution of these things in the primitive Church, and duly observed by all the holy Fathers, &c. This done, the Bishop said to the founder, 'This parcel of ground which we have compassed for the burial of the dead in this your parish is yet your own; is it therefore your free mind to give it for ever to this use?' Whereunto he answered, 'I give it freely, and with an earnest desire to that purpose.' The Bishop likewise asked the parish Priest, and the churchwardens of the same parish Church, if they all had the same desire? And they all answered *affirmatively;* humbly beseeching the Bishop to persist in what he had so well begun. Then the Bishop read the instrument of Consecration, wherein was contained an interdiction that the old Churchyard should not be laid open to any common or profane use. Then the Priest with

own. Say now, therefore, if you renounce all your right, claim, and interest to the same ?' He answered *affirmatively*. Then the Bishop asked him if his heart's desire was to have it dedicated to the Almighty God, and consecrated * to His Divine service only. Whereunto the founder answered, saying, ' Most joy-

due reverence read the 90th Psalm, and the 23rd chapter of *Genesis*. Then the Bishop prayed, saying, ' O, Blessed Jesus, our only Saviour and Redeemer, who, being the Resurrection and the Life, hath promised of Thy mercy, and by Thy power art able, to raise again unto life the bodies of the dead that lie in their graves, whether rotted with corruption, or consumed to dust, we humbly beseech Thee, of Thine especial favour, to vouchsafe that all those Thy servants which shall within this city be buried, may lead their lives in Thy fear, and, leaving them in Thy faith, may rest in peace within their graves until the great day of Thy second coming, and may then be raised anew in assured hope to reign with Thee in that everlasting glory which with Thy most precious blood Thou hast purchased for them, and for all that love Thee and look for Thy appearance. Hear us, O Blessed Jesus, for Thy passion' sake ; hear us, O Loving Father, for Thy Son's sake ; to whom with Thee and the Holy Ghost, three equal Persons and one eternal God, be rendered all thanks, praise, and glory. Amen.' "—(*Stow*, p. 997.)

* " Although the Patron might choose the ground, yet the *Prelate* was to come and *consecrate* it ; the Patron might bring the stones, but the *Bishop* laid the foundation ; the workmen might with the materials make a house, but the *Bishop* by the *Consecration* made it a *Church*. It was but the dead body of a Temple, till it received the being of a *Church* by the influence of the *Diocesan*. Thence it was that the privilege of a new Church followed not the building, but the *Consecration* thereof; as was well observed by that devout and learned King *Alfred*, in the fifth Canon of his *Ecclesiastical Laws*, where he saith, ' That if a man pursued by his enemy fly to the Temple, no man shall thence take him away for the space of seven days ;' which law was yet made a caution, ' *That this freedom shall not be granted to any Church,*

fully and willingly.' Then the Bishop required the founder to read this Psalm, viz. : 'One thing have I desired of the Lord, which I will require, that I may dwell in the House of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit His Temple;' and so he read on to the seventh verse. Which done, the Bishop took him then by the hand, and went forward, saying, 'I was glad when they said unto me, We will go into the House of the Lord.' And at the second verse of this Psalm they both kneeled towards the East, and devoutly said the rest, with 'Glory be to the Father, and to the Son, and to the Holy Ghost,' &c. After this, the Bishop made a devout prayer, acknowledging God's omnipotence and Divine power, and that heaven is His seat and the earth His footstool, so that His majesty and glorious presence could not be confined within material temples, &c., and prayed 'that it would please His Fatherly goodness that His servants might assemble together in that place to hear Divine service, and to make their humble and devout prayers and supplications, and to hear His word and will revealed unto them; and that this place *consecrated* to His service, and severed from all profane employments, that it would please His Divine Majesty to bless it, and

but such as shall be consecrated by the Bishop.'" *Godolphin's Repertorium Canonicum,* (p. 48.) The *Canon of Alfred* above quoted is this, "'*De sacrarum ædium immunitate;*' '*Unicuique porro Templo, religiosè ab Episcopo consecrato, hanc pacem concedimus.* Si quis alteri inimicatur, isque Templi suffugium implorarit, per septem dies à nemine abstrahitor, si quidem præ fame vivere possit, et viam vi non aperuerit.'"—*Lambard's Archaionomia,* p. 29.

accept it at their hands as a fit place for the usual assembly, a house where His sacred word should be reverently read and truly preached, His holy sacraments duly administered with fear and reverence,' &c. Which most excellent prayer and benediction ended, he turned to the *new Font*, and prayed likewise, saying, 'Almighty and everlasting God, whose most dearly beloved Son, Jesus Christ, for the forgiveness of our sins, did shed out of His most precious side both water and blood, and commanded His disciples that they should 'Go, teach all nations, and Baptize them in the name of the Father, and of the Son, and of the Holy Ghost,' and to that purpose did sanctify not only the flood *Jordan*, but all other waters also, to 'the mystical washing away of sin,' we beseech Thee hear the supplications of Thy congregation, and grant that all Thy servants, which shall be Baptized in the water of this Font, 'may receive the fullness of Thy grace, and may evermore remain in the number of Thy elect Church, through Jesus Christ our Lord.' Then the Bishop and the founder went up the middle aisle; and, between the chancel and the body of the Church, the Bishop turning his face to the people read the *instrument of Consecration*,* and dedicated this Church to God, in the memory of Saint James the Apostle, for so was the name of the old Church. After this, the

* The following is a summary of a Parliamentary return of the total amount *paid upon the Consecration* of every Church and Chapel, original or additional, and Burial-ground, throughout England and Wales, during the three years embraced by the return (1840-1843.) There were consecrated, in England and Wales, one hundred and twenty-eight Churches, (one of which was not charged for,) at an expense of 2,534*l.* 6*s.* 2*d.*; seventy-four Churches,

parish Priest said Divine service, and, instead of the Psalms appointed for that day, he read the 26th, the 84th, and the 134th Psalms; and, for the appointed chapters, the 2nd of *Samuel*, the 6th chapter, and the 10th chapter of *St. John*, verse 22, and so read to the end. And in place of the Collect was said this prayer; 'We beseech Thee, O Almighty God, that Thou wilt be pleased continually to dwell in this house, which this day we have dedicated to Thee, and vouchsafe to receive the sacrifices of Thy servants, whether of alms, or prayers, or thanksgiving, which shall be offered herein; grant also a blessing to Thy sacred Word, herein read or preached, that, like seed sown in good ground, it may fructify in those that shall be here assembled, to the instruction of their understanding, the comfort of their consciences, the amendment of their lives, and the saving of their souls, to the glory of Thy blessed name, through Jesus Christ, our blessed Lord and Saviour.' This ended, then began a sermon; his text, Psalm v. verse 7. The people sang the Psalms, viz. the 27th and 113th, the sermon being ended. Then the Bishop *celebrated the Communion*, when the founder,* by the

with Burial-grounds attached, (one of which was not charged for,) at an expense of 1,904*l.* 5*s.* 8*d.*; fifty-two Chapels, (three of which were not charged for,) 1,124*l.* 11*s.* 1*d.*; fifty-nine Chapels, with Burial-grounds attached, (two of which were not charged for,) 1,532*l.* 19*s.* 9*d.*; one hundred and ten Burial-grounds, (three of which were not charged for,) 2,171*l.*; and nine cemeteries, 2,666*l.* 4*s.* 3*d.*; making a total of four hundred and thirty-two Consecrations, and a total payment of 9,533*l.* 6*s.* 11*d.*

* See the form used by *Laud*, then Bishop of London, at the Consecration of the Church of *Stanmore Magna*, A.D. 1632.

Bishop's direction, kneeled by himself in the middle of the quire, right before the altar; and, there being a collection for the poor, he offered a piece of gold; and, towards the end of the celebration, the Bishop prayed as follows: 'Most gracious God, after the religious example of those holy Prelates in the primitive Church, which, in celebrating the Communion, remembered the saints departed and their benefactors living, we humbly beseech Thee to accept in good part our commemoration of this worthy Gentleman, Thy servant here present, by whose means and at whose charge, in these demolishing and destroying days, this house was translated, re-edified, enlarged, and dedicated to Thy service; bless him, we pray Thee, with his whole offspring and family; establish him and his seed upon earth; and when that house of clay, his body, shall be dissolved,* clothe him with immortality, and give him an everlasting habitation in the heavens with Thee and Thy Son, Jesus Christ, to whom, with the Holy Ghost, be all glory, honour, praise, and thanks, now and for ever.' And so, the Communion being ended and the benediction pronounced, the congregation was dismissed. And thus much by way of abstract I have thought good to set down, because it is the first new-built Church,

* "Antiently the Bishop, at times, confirmed to the Patron the right of *Advowson*, (to which the right of *Investiture* was annexed,) by *putting a robe*, or such like, *on him at the Dedication;* as the example is of *Ulric*, Bishop of Augsburg, in one of his dedications, (about 950,) where, 'Consecratione peractâ, doteque contraditâ, comprobato illic Presbytero, altaris procurationem commendavit, et *Ecclesiæ Advocationem firmiter legitimo hæredi, panno imposito, commendavit.*'"—*Selden's History of Tithes*, p. 86.

with a new Churchyard to it, that came to my perfect knowledge." (*Stow's Chronicle*, pp. 997-9.)

In addition to the above very interesting account of a Consecration in 1610, *Stow* gives a list of nine other Churches, built and *consecrated*, from 1605 to 1619, with several details connected therewith, worthy of the perusal of the antiquary and historian.

The form of Consecration compiled and adopted by *Bishop Andrews*, 1620, is reprinted, from the edition of 1684, at the end of this volume. With regard to the ceremony adopted by *Laud*, then Bishop of London, at the Consecration of *St. Catherine Creed Church*, in 1630, *Rushworth* tells us, "That he came on a Sunday, being the 16th day of Jan. 1630, to the west door of that Church; and some persons, who were prepared for that purpose, spoke aloud these words: 'Open, open, ye everlasting doors, that the King of Glory may enter in.' Immediately the doors were opened, and the Bishop and some of the Doctors entered. Then he kneeled, and with eyes lifted up, and his arms spread, he pronounced the place to be holy, in the name of the Father, and of the Son, and of the Holy Ghost. Then he threw some of the dust of the Church into the air several times as he approached the Chancel; and, when he came to the rails of the Communion-table, he bowed towards it several times. Then they all went round the Church, repeating the 100th Psalm, and afterwards a form of prayer, which concluded thus: 'We consecrate this Church, and set it apart to Thee, O Lord Christ, as holy ground, not to be profaned any more to common use.' Returning to the Communion-table, and taking a written book in his

hand, he pronounced curses against those who should profane that place, by musters of soldiers, or keeping profane law-courts, or carrying burdens through it; and at every curse he bowed towards the east, and said 'Let all the people say, Amen.' Afterwards he pronounced blessings on all those who had been instrumental in building the Church, and who should be benefactors by giving plate, ornaments, or utensils, and repeated, 'Let all the people say, Amen.' Then there was a sermon; and after that the Bishop consecrated and administered the Sacrament in the manner following: As he approached the Communion-table, he made several lowly bowings, and coming up to the side of the table, where the bread and wine were covered, he bowed seven times; and then, after the reading of many prayers, he came near the bread, and gently lifted up the corner of the napkin, wherein the bread was laid, and when he beheld the bread he laid it down again, flew back a step or two, bowed three several times towards it; then he drew near again and opened the napkin, and bowed as before. Then he laid his hand upon the cup, which was full of wine with a cover upon it, which he let go again, went back, and bowed thrice towards it; then he came near again, and, lifting up the cover of the cup, looked into it, and seeing the wine he let fall the cover again, retired back, and bowed as before; then he received the Sacrament, and gave it some principal men. After which, many prayers being said, the solemnity of the Consecration ended." (*Rushworth's Hist. Coll.* vol. ii. p. 77.)

Such is the account given by *Rushworth*, and such were some of the "Popish Ceremonies" urged against

the Archbishop on his trial.* It is to be feared that the enemies of Laud did not cease to exist with the murder of Charles the First; the falsehoods urged against him by *Willingham* and others are repeated

* "To the charges brought against him the Bishop made a learned defence, by endeavouring to justify the *Consecration of Churches* from the practice of Moses, Solomon, Hezekiah, and other princes of the Jews, in the time of the Ceremonial Law; and that it is expressed in the Old Testament, that the Tabernacle, with all the vessels and ornaments thereunto belonging, were all solemnly *consecrated* by Moses; and afterwards, when the Temple was built, it was solemnly dedicated and *consecrated* to God by King Solomon, and all his princes and people. He also argued out of *Eusebius*, in the time of *Constantine* and other Christian princes, of the *antiquity* of consecrating Churches; and then he descended more particularly to answer the charge as to the Consecration of *Creed Church*. 'It was testified,' (saith he,) 'that I came thither in a pompous manner. I deny it; it was only in a grave and seemly manner.—It is objected, that, as soon as I came within the Church-door, I fell down upon my knees. True: it was no more than my duty, being an oratory. *Moses* and *Aaron* fell down on their knees at the door of the Tabernacle. *Hezekiah* and the people bowed and worshipped, as I have proved at large in my speech at the Star Chamber. And 'O come let us worship, and fall down before the Lord our Maker,' is the common *Introitus* in our own and other Liturgies.—It is objected, I pronounced the ground and place *holy*. I did so; and it is an ordinary and legal speech, there being a *relative* though not an *inherent holiness* in Churches dedicated to God's service.—Whereas it was said I threw up dust in the air, *this I deny;* and where it was alleged that this was in imitation of the *Roman Pontifical*, that' (said he) 'is a mistake; for the *Pontifical* prescribes (*cinis*) ashes, not dust, to be cast abroad.—For my form of consecration, *Bishop Andrews made it, from whom I desired a copy, and had it, which I observed.*—It was objected, that the form of prayer I used is in the *Mass-book* and *Roman Pontifical*. It may be so, he replied, and many other very good passages are in it."—(*Rushworth's Hist. Col.* vol. ii. p. 77.) A

in the nineteenth century. The following testimony, therefore, of an *eye-witness to a Consecration by Laud* in the year following, may be interesting.

"The next year after that, (1631,) * July the 17th, a new Church, built at *Stanmore Magna* in the county of Middlesex, erected at the sole cost of Sir John Wolstenholm, was consecrated by *Dr. Laud*, then Bishop of London....It was my chance," (says *Heylyn*,) "to bestow a visit on his Lordship at his house in Fulham as he was preparing to set forwards to this last Consecration; and inasmuch as one of his Chaplains was at that time absent, and that he was of ordinary course to make use of two, he took me along with him to perform the office of the Priest in the solemnity, in which his Chaplain *Bray* was to act the Deacon's....I observed all the circumstances and religious ceremonies† which were used by him in that sacred action, from his first coming into the Church till his going out, but could see nothing in it savouring of that superstition which had raised so much talk amongst ignorant people, and afterwards was certified by Willingham at the time of his trial, in reference to the Consecration of St. Katherine Creed Church; the antiquity of which Consecration has been shown in our Introduction, performed by the Fathers

reply, (such as it was,) was made to Laud's defence, and appears in *Rushworth*, but the extract would not repay a perusal, excepting as showing the ignorance and malice of his murderers.

* The Church at *Stanmore Magna* was consecrated in 1632; (see the form and the date in *Oughton's Ordo Judiciorum.*)

† The entire form used by the Bishop at the Consecration of the Church of *Stanmore Magna* is given in the *Appendix* (No. vi.) of this volume, extracted from *Oughton's Ordo Judiciorum,* vol. ii. page 249.

at such times when the Church hated nothing more than superstitious vanities, or the accumulating of unnecessary or fruitless ceremonies. The form * and manner of it was left by our first Reformers to the care and discretion of the Bishops, whom it most concerned; presuming that nothing would be done by them, which would not be consistent with the rules of piety and the antient practice of the Church in the times foregoing. And such a form was that which this Bishop now made use of, digested first by the learned *Andrews*† for his own particular use, but afterwards copied out, approved, and followed, (though possibly not without

* *Heylyn* says, in his *Introduction* to the *Life of Laud*, "I must confess that there occurs no form of such Consecration in our English Liturgies; those times were more inclinable to the pulling down of old Churches than building new ones. Witness the demolition of so many Hospitals, Chantries, and Free Chapels in the unfortunate minority of Edward the Sixth. But, when the times were better settled, and that new Churches began to be erected and the old ones to be repaired, some Bishops made a form of consecrating to be used by themselves on such occasions; and others followed a form composed by *Bishop Andrews*, a man as much averse as any from the corruptions and superstitions of the Church of Rome. But, if the Convocation of the year 1640 had not been so precipitated to a speedy conclusion by the tumults of unruly people, it is probable, if not certain, that a Canon had been passed for digesting an uniform order of such Consecrations, as there was made a body of 'Visitation articles' for the public use of all that exercised Ecclesiastical jurisdiction, which every Bishop and Archdeacon had before fashioned for themselves." (*Heylyn's Life of Laud*, p. 12.)

† The form which was used by *Laud* at the Consecration of the Church of *Stanmore Magna* certainly differs very materially from that of Bishop *Andrews*, as may be seen by a reference to the two forms in the *Appendix*, (Nos. III. VI.)

some alterations,) by most Bishops else." (*Heylyn's Life of Laud*, p. 213.)

"In the year 1712 'a form of Consecrating Churches and Chapels, and Churchyards or places of Burial,' was sent down from the Bishops to the lower house of Convocation, on the second day of April, and was altered by the Committee of the whole house, and reported to the House on the ninth day of the same month, which was agreed to, with some alterations; which form, as it did not receive the Royal assent, was not enjoined to be observed, but is now generally used." (See *Burn's Ecclesiastical Law*, articles '*Chapel*' and '*Church.*') The form of 1712, as it appears in *Lewis' Historical Essay*, is printed, together with that of *Bishop Andrews* 1620, of *Archbishop Laud* 1632, and the form of 1715, in the *Appendix* at the end of this volume. "A longer form," (than that of 1715,) writes *Dr. Cardwell*, "had previously been adopted by both houses of Convocation, and approved by Queen Anne, in the year 1712. A letter of Archbishop Tenison, bearing date June 21, 1712, appears on the records: 'I received by Mr. Tyllot the form of consecrating Churches, Chapels, and Churchyards or places of Burial, and I have subscribed it. I have left a space betwixt the end of that form and my name, that, if it should be judged expedient, these words might be inserted: 'This form of consecrating, &c. hath passed both houses of Convocation, and so is approved.' Archbishop Bancroft used such words, but I entirely submit the matter to the judgment of your Lordship; and perhaps the subscrip-

tion may do without them, for I remember not the like use elsewhere. God give us a right judgment in all things.'" (*Wake, MSS. Misc.* xlii. p. 299.) Dr. Cardwell adds, "it is clear, however, that that form was not finally confirmed; as one of the heads of business given by George the First, in 1715, was 'the preparing a form for consecrating Churches and Chapels,' ..... and the form that is commonly used has never obtained synodical authority."—(*Synodalia*, vol. ii. p. 819.)

Besides those of *Barlow*, *Andrews*, and *Laud*, and the form adopted by Convocation in 1712, which was partially altered in the form adopted by Convocation in 1715,* (*see the two forms at the end of this volume, Appendix*, Nos. IV. V.) there are extant† other forms

* "The two forms, that of 1712 and that of 1714,‡ are substantially the same, though in some few points they differ from each other. It is, however, evident that the service of 1714‡ is only a revision of that of 1712."—(*Lathbury.*) The form of 1715 is given in *Dr. Cardwell's Synodalia*, vol. ii. p. 819. See also *Wilkins Concilia*, tom. iv. p. 668, where the form adopted by Convocation in 1715 is given.

† The reader is indebted to *Dr. Cardwell's Synodalia* for the following additional information: "Acta in superiore domo Convocationis incœpta decimo quarto die Aprilis, an. 1640." "*Decima sessio.*"—"Et insuper hortatus est idem Reverendissimus, ut formæ libri articulorum in quâlibet visitatione posthac ministrandorum et *de Consecratione Ecclesiarum*, Capellarum, et cœmeteriorum concipiantur."—(Vol. ii. p. 613.) This was among the "things that were in proposition and design, but which neither ripened into act nor execution."—(*Heylyn's Life of Laud*, p. 441.) Again, in the 71st session of the Convocation of 1661, "Die Sabbati 22 Martii, inter

‡ Qy. 1715.

of Consecration, viz. 'A Form used by *Dr. Patrick*, Bishop of Ely, at the Consecration of a Chapel in Katherine Hall Cambridge, A.D. 1704,' printed at the end of a sermon preached upon that occasion by Dr. Leng, afterwards Bishop of Norwich; a Consecration prayer* made use of by *Dr. King*, Bishop of Lon-

horas 8 et 10 ante meridiem ejusdem diei, etc., habito tractatu inter eos de speciali formâ concipiend' in et *circa Consecrationem Ecclesiarum parochialium et quarumcunque Capellarum* intra hoc regnum Angliæ, quoties et quandocunque evenerit eas *benedicend' fore;* dictus dominus Episcopus London', etc., de et cum consensu confratrum suorum curam in et circa conceptionem formæ prædictæ reverendo patri domino Johanni permissione Divinâ Dunelmen' Episcopo (*Cosin*) unanimiter commisit, et post alium tractatum idem reverendus pater continuavit," etc.—(Vol. ii. p. 668.) This form, likewise, was not adopted.—(*Ibid.* p. 820.) In the 106th session, "Die Sabbati 20 Junii, inter horas 8 et 10 ante meridiem ejusdem diei, etc., præsentatâ substitutione domini præsiden', etc., eâque publicè lectâ, *forma Consecrationis Ecclesiarum et Capellarum fuit per præsiden'*, etc., *introducta;* et relata fuit curæ reverendorum virorum domini Roberti Oxon', Humfridi Sarum, Roberti Lincoln', et Johannis Coven' et Lichen', respectivè Episcoporum, pro diligenti revisione ejusdem, et hoc facto dictus reverendus pater, etc., continuavit," etc.—(*Ibid.* p. 677.) In the King's Letter (George the First) to the Convocation of 1715, "about the business for them" to transact, is "*the preparing a form for consecrating Churches and Chapels;*" (*Ibid.* p. 818;) which makes it clear that the previous forms had not received due confirmation. The King's Letter was equally ineffectual. (See also *Mr. Lathbury's History of the Convocation*, &c. p. 367.)

* "This year, (1615,) *King*, Bishop of London, consecrated a Chapel at Edmington, situate near the house of *John Weld, Esq.* The Consecration prayer stands thus: 'O most merciful Father, the heaven is Thy throne, and the earth is Thy footstool; what house then can be built for Thee? or what place is there that Thou shouldest rest in? But yet, since it ever has been Thy delight to be with the sons of men; therefore, in all ages of the world, Thy ser-

don, at the Consecration of a Chapel at Edmington, A.D. 1615, and another at Clay Hall in the parish of Barking in Essex, A.D. 1616. (See *Collier*, vol. vii. book viii. p. 382.) "It is evident," says a writer on this subject, "by comparing these several forms, that

vants have separated and hallowed certain places from all profane and common uses, unto Thy Divine service, either by Thy special commandment, or by the inspiration of Thy Blessed Spirit. So Adam had his oratory in Paradise, and Jacob his praying-place in the fields; Moses his holy ground in the Wilderness, and the Children of Israel their Tabernacle for Thy worship in the Land of Promise; until it pleased Thee at the last to put into the heart of King Solomon to build a Temple to Thy honour in Jerusalem, admirable for beauty, invaluable for riches, renowned for sanctity throughout all the world, whither the tribes of Israel did assemble three times a year to offer sacrifices and oblations unto Thee: and afterwards, Thy people, being inflamed with the zeal of Thine house, added daily unto their Mother Church lesser* synagogues in every town. By which godly examples revealed in Thy word, the Christian Churches in their succession have made and consecrated houses unto Thee, as well for the celebration of Divine ordinances and preaching of Thy Heavenly word, as for the invocation of Thy great name and administration of Thy holy Sacrament. For the Temple is the court of audience wherein Thou dost sit to hear our prayers, and it is our heaven upon earth wherein we assemble and meet together to laud and magnify Thy glorious Majesty. And does not reason and religion enforce us to this work? For shall 'the sparrow have an house, and the swallow her nest,' and shall we not find out an house for Thee, O Lord, our Redeemer? Shall we, which are but dust and ashes, build unto ourselves ceiled and beautiful houses for our worldly affairs, yea, and for our pleasures; and shall we not build and dedicate some houses for Thy worship, unto Thy great and fearful name, and repay, as it were, the tithes of our dwelling-places back again unto Thee? For all things came from Thee, and we can give Thee but Thine own. Accept,

* See page 3, *note*.

Bishop Andrews furnished the materials for all that followed him, and his form has been the original to which all that I have seen have been obliged, both for their contents of the prayers, and the ordering and the solemnizing of the ceremony ; only *Bishop Patrick* has added the following prayer, which he used, (A.D. 1704,) in *consecrating* the *Communion-plate*,* and

therefore, we beseech Thee, most gracious Father, this our bounden duty; and because, 'except Thou build the house, they labour but in vain who build it,' sanctify this house with Thy gracious presence, which is erected unto the honour of Thy service. Now therefore arise, O Lord, and come unto this place of rest; let Thy eyes be open to this house night and day; let Thine ears be ready towards the prayers of Thy children, which they shall pour forth to Thee in this place; and let Thine heart delight to dwell here perpetually. And whenever Thy servants shall make their petitions unto Thee in this house, either to bestow Thy good graces and blessings upon them, or to remove Thy heavy punishments and judgments from them, hear Thou from heaven Thy dwelling-place, and when Thou hearest, forgive: and grant, O Lord, we beseech Thee, that here and elsewhere Thy priests may be clothed with righteousness, and that all the saints may rejoice in Thy salvation; so that, when we shall cease to pray to Thee in these earthly Temples, we may, at the last, praise Thee in Thy glorious Temple, not made with hands, but eternal in the heavens, for Thy dear Son, our Blessed Saviour Jesus Christ His sake, who lives and reigns with Thee and the Holy Ghost, one God, world without end. Amen.' After this a Psalm was sung, and the Bishop dismissed the congregation with his blessing. The same form was used at the Consecration of a Chapel in Clay Hall in the parish of Barking, Essex, belonging to Sir Christopher Hatton, grandfather to the late Viscount Hatton. The Chapel was consecrated by Thomas (Moreton) Bishop of Chester."—(*Collier's Ecclesiastical History*, vol. vii. p. 382.)

* *Owen*, in his "History of the Consecration of Altars, Temples, and Churches," says, "There is a form of Consecration published by Mr. *Tisdale*, and printed for *J. Hartley*, 1703, to which he an-

which all* the other forms, in my humble opinion, seem to want: 'Most Blessed Lord, accept, we beseech Thee, of the oblation we make unto Thee of these vessels, which we humbly dedicate to Thy Divine service at Thy Holy Table; and, as we now wholly give them up to Thy use, in the ministration of Thy Holy Communion of Christ's body and blood, so we pray Thee to receive them for Thine own; preserve them from being any way profaned; and, being here set apart and consecrated by our office and ministry to Thy service, let them always continue to be so employed, through Jesus Christ our only Lord and Saviour. Amen.'"

The Consecration of Churches may be performed indifferently *on any day.* So it was established by the Decretal Epistle of Innocent the Third (an. 1198.) "Inquisitioni tuæ taliter respondemus, quòd in Diœcesi tuâ licet tibi Ecclesiis dedicationem impendere, tam

nexed Archbishop *Sancroft's* 'form of Consecration of new *Communion-plate,*' which he used at Coleshill, A.D. 1685." Owen gives an abstract of *Tisdale's form,* which the latter affirms "*had been generally used since the Reformation;*" but (as Owen remarks) "he gives no evidence thereof." The "form of consecrating new Communion-plate" may be seen in Owen, (p. 86.) Mr. Lathbury (*Hist. of Con.*) says that Archbishop Sancroft consecrated the Communion-plate for the Church at Coleshill, at the request of Mr. Kettlewell, who was the Vicar, (p. 370.) See also the *Life of Kettlewell.*

* *Lewis* does not appear to have been aware of Archbishop *Sancroft's* form, (alluded to in the previous note,) published by John Hartley, in Holborn, 1703, as an appendix to "Tisdale's form of Consecration." *Tisdale* was an eminent printer of the sixteenth century.

diebus Dominicis* quàm privatis." And, according to the calculation of learned men, Constantine's famous dedication of the Church of Jerusalem in a full synod, (see *Eusebius,*) was on a *Saturday,* and not on a Sunday.—(*Gibson's Codex.*) At the Consecration of every Church *Divine service*† ought to be performed: "Ecclesias per congrua et utilia facite loca, quæ Divinis precibus sacrare oportet."—(*Gratiani Decreta,* p. 425.) And, "Omnes Basilicæ cum Missâ debent consecrari."—(*Ibid.*) See also *Gibson's Codex.* "The gloss upon the Canon Law makes a doubt whether this is not of the substance of the Consecration, '*de substantiâ Consecrationis,*' but, be that as it will, it is certainly very *decent;*" "and" (adds Gibson) "that all the *other* parts of an office so solemn might be established in a grave, decent, and uniform method,‡ it is to be wished that the good design, which we meet with in the Convocation of 1661, of drawing up a 'form of Consecration of Churches and Chapels,' were again set on foot by the Bishop and Clergy."—(*Codex.*)

Oughton, in his "*Ordo Judiciorum,*" &c., in the ch. "*De Ecclesiis et Capellis,*" has given us the *forms of Consecration* adopted by several Bishops in the fol-

* "Ecclesiæ consecrari possunt quâlibet die, etiam non festivâ."—(*Ferraris.*)

† "Episcopus peccat si absque celebratione Missæ Ecclesiam consecrat. Consecratio tamen remanet valida."—(*Ferraris.*)

‡ "The Churches in *India,* previous to the erection of the Bishopric of *Calcutta,* had been consecrated *under a commission* from the Archbishop of Canterbury, without any endowment, or previous donation of the Church or churchyards." *Dr. Bonney's Memoirs of Bishop Middleton,* page 35, note.

lowing instances :—By *Laud*, Bishop of London, A.D. 1632. "*Dedicatio et Consecratio Ecclesiæ parochialis Sancti Johannis, in Villâ de Stanmore Magnâ, in comitatu Middlesexiæ, (noviter extructæ, in agro eidem villæ, sive oppido, contiguo,) unà cum Cœmeterio eidem adjacente;*" (vol. ii. page 249.) *See Appendix No. VI.*

By *Gibson*, Bishop of London, A.D. 1729. "*Negotium Consecrationis et Dedicationis Ecclesiæ parochialis Ecclesiæ Christi, in comitatu Middlesexiæ,* (in the parish of St. Dunstan, Stepney,) *diœceseos et jurisdictionis Londinensis;*" (page 256.)

By *Mountaigne*, Bishop of London, "A.D. 1622, *Reverendus in Christo pater Dominus Georgius, permissione Divinâ London' Episcopus, Capellam sive Ecclesiam, (intra præcinctum quoddam communiter vocatum* the Duke's Place, *situatum et existens intra partem civitatis London', appellatam* Aldgate, *London' diœcesis et jurisdictionis,) decenter et ornatè extructam, benedixit et consecravit, eandemque in honorem perpetuum et servitium Dei Omnipotentis dicavit. Modus autem procedendi in hujusmodi negotio talis fuerat, ut sequitur;*" (page 265.)

By *Laud*,* Bishop of London, A.D. 1631. "*Nego-*

* The form adopted by *Laud* at the Consecration of the Chapel at *Hammersmith*, 1631, differs considerably from that used by him at the Consecration of the Church of *Stanmore Magna*, 1632. The following extracts from the form of 1631 would, if adduced, have greatly strengthened *Willingham's* absurd accusations; "Inde ad navem Ecclesiæ procedit, et, *prostrato corpore erectisque manibus*, nomen Jehovæ benedixit; ut olim David, in 29 c. Chron. ii. v. 10; dixitque, '*Benedictus es Jehova, Deus Israelis, patris nostri, à seculo usque in seculum*,' &c." "Deinde dictus reverendus pater sedem reliquit, et subsistens se coram altare, *ter incurvavit se,*

tium Consecrationis novæ Capellæ de Hammersmith, infra parochiam de Fulham, in comitatu Middlesexiæ;" (page 269.)

The forms of Consecration above alluded to are given in detail by *Oughton*, pages 249-277. There is likewise a form on the following head : "*Confirmatio, per Episcopum, amplificationis Capellæ* (*crescente populo*) *nimis angustæ.*" By *Mountaigne*, Bishop of London, A.D. 1622; referring to a Chapel at Epping in Essex, (p. 282.)

The following extract from *Collier* will give the sentiments of our *earliest* Reformers on the subject of the importance of the Consecration of Churches. "About this time, (A.D. 1543,) as may be reasonably collected, the rites and ceremonies of the Church were brought under a review, and a '*rationale*' drawn up to explain the meaning and justify the usage." That portion which refers to our present question we have subjoined. The title is this, "*Ceremonies to be used in the Church of England, together with an explanation of the meaning and significancy of them.*" The Rationale proceeds; "Though it be very truth that there is a great difference betwixt the commandments and works expressed by Scripture necessary for a Christian man's life and salvation, and rites and ceremonies devised by men,—because the works contained in Scripture are the express commandments of God, which may not be

honorem exhibens, et sic affatus est; '*Let us pray the prayer of King Solomon.*'" "Tunc flexus in genua sua, coram totâ congregatione *expandit manus suas versus cœlum*, dixitque ut olim Rex Solomon ad dedicationem, '*Jehova Deus Israelis, nullus est similis tibi, Deus, in cœlo aut terrâ,*' &c." (*Oughton*, vol. ii. page 274.)

infringed, taken away, or exchanged by any man; and the other said rites and ceremonies are appointed and ordained by man, which, upon causes reasonable, may from time to time, by governors and men of authority, be altered and changed,*—yet such ordinances, rites, and ceremonies, devised by such as are in authority, for a decent order, quietness, and tranquillity, ought, (all abuses and superstition clearly taken away,) to be with all reverent obedience observed by the people, not as works or workers of their salvation, but as godly policies and ordinances, made and devised by Christian governors, to the intent, as *St. Paul* saith, (Cor. i. 14.) that things should be done in a Christian congregation with an honest reverence and decent order; and therefore, to the end that this Church of England may be comely and quietly ordered and well instructed, it is thought meet and convenient that the orders, ceremonies, and rites following should be in the same Church honestly, obediently, and reverently kept and observed. First, *the Church:* and, first of all, to have a common house for Christian people, which we call *the Church*, is very necessary, that there they may come together where the word of God is preached, the Sacraments are ministered, and prayers, as well of the people as the minister's, to Almighty God are made, both for them that be alive, and also for them that be departed in the faith of Christ; wherefore it is convenient *that place*, and the altars there, be *sanctified, washed*, and *prepared with prayers; 'Sanctified,'* that is to say, separated from all profane uses, and dedicated to the end before rehearsed. And, therefore,

* See Article xxxiv. *Of the Traditions of the Church.*

no Christian person should abuse the same, either by eating, drinking, buying, selling, playing, dancing, dicing, or with any other profane or worldly matter; for all soberness, quietness, and godliness ought there to be used; '*Washed,*' to admonish all Christian people to wash inwardly their own hearts and consciences, which be the living temples of God, before they shall approach to the use of any holy mystery there; '*Prepared with prayers,*' that the Sacraments there administered may be acceptable to Almighty God; and that it may please Him to hear the humble and devout prayers of His people there; and that all things there done and heard by them may be to the commodity and wealth of their souls."—(*Collier*, part 2, book iii. A.D. 1543.)

Having thus brought to a close our remarks on "*The Object, Importance, and Antiquity of the rite of the Consecration of Churches*," we must thank our readers for the patience which they have evinced in passing through the many dry details of Ecclesiastical lore and research set before them. But we must beg them to bear with us a little longer, as we cannot dismiss a subject of this highly sacred nature without endeavouring to point out some of the leading *practical* effects which it ought to have on the minds of us all, and more especially of those to whose care the proper maintenance of our Churches and Church Services has been entrusted. Here, indeed, we cannot but regard it as a cause of special thankfulness that our Church, in her present mode of consecrating her places of worship, adheres in many respects so closely to the practice of early days.

She has not through a timid and time-serving principle of expediency, or through a notion of liberality,* (falsely so called,) yielded to the cavils of so many around her, who would decry these venerable usages, "speaking evil of dignities," and even "making a mock" "of those things which they understand not." No: she has kept her good ground, continued unmoved in the holy and solemn use of her Consecration Service; the Bishop assembling the Clergy, and the Clergy stirring up the Laity, that all may come and unite their prayers and praises on such blessed occasions, and so give a testimony to the world that the Church is as "a city set upon a hill, which cannot be hid," and that "Holiness becometh the House of the Lord for ever."

Nor indeed is it one of the least encouraging signs of the times in which we live, (and those times are in many respects so threatening as to make us hail every encouragement, every token for good,) that as, on the one hand, there is a widely increasing zeal for building Churches,—of building them, too, substantially and handsomely, as they ought to be built,—so every recurrence of a *Consecration*, in the number of persons who attend it, and in the reverence of their deportment, bears testimony to a proportionate increase of good feeling towards the Church, and that among all classes of the community.

The benefit which may reasonably be expected, through God's blessing, to arise from the numerous attendance on these occasions is very considerable: as

* See the Preface to *Reading's Remarks on our principal controversies with the Church of Rome.*

the service tends to impart information on Church principles and usages to many who are ignorant or prejudiced, it gives birth in such persons to some sense of reverential regard towards the house of God, and it deepens the piety and the lowly adoring veneration of the true Christian. Let us then, on every Consecration of a Church in our neighbourhood, while we thank God for such a token of His grace, use our influence in society that the utmost respect and honour may be rendered on an event so truly joyful, and so fraught with unnumbered blessings to the souls of men.

But we deeply feel that comparatively little good will be effected, if, with the day of Consecration, the solemnity of it passes away, and no deep and abiding impressions are left on the mind of the sacred character now inseparably attached to the house where God has placed His glorious name, and where He will be "sanctified" by all around Him. For the Consecration of a Church is, after all, but a *beginning*. It must lead to its proper effects, like every other service and form of our religion. The sense of God's Majesty, the feeling of our own unworthiness, the humble desire to approve ourselves before Him in His holy presence, our comfort and delight* in His worship; these emotions, called forth on one great leading occasion, must be sustained afterwards on every day and at every season when we enter His courts.

No irreverence, no indecency, nothing unseemly, unbecoming, and out of place must be henceforth allowed; or our very prayers of Consecration will turn against

* See *William Simon's Treatise concerning Public Worship*, (page 97.)

us to blame us for our formality, if not to condemn us for our hypocrisy and profaneness. Let it never be forgotten that the *Rite of Consecration* imparts an indelible character of holiness to the material building, and that that character must find its counterpart spiritually in our hearts and minds, so as to make us zealously affected for the honour of God's house, careful of abstaining from all offence in our own person, and heartily desirous of preventing it in regard to others. For indeed there can scarcely be a greater inconsistency than to act upon a different principle; and certainly there are few points of our religious duty in which the Scriptures represent the Almighty as keeping a more strict and jealous watch over us than that of the worship of the sanctuary; punishing with especial severity every act of irreverence and profaneness, and bestowing the richest promises on those who "keep their feet" when they go to His house, and who "sanctify Him" there "in their hearts."

And yet, when we look at certain practices too common among us, can we say that in these respects, as a professedly Christian people, we are free from blame? Are not many things allowed in our Churches which ought not so to be? Is not the Consecration day, and its holy prayers, and solemn blessing, and imposing and affecting service, often quite lost sight of? Otherwise, how comes it to pass that persons, (and they not ignorant nor uneducated, but recognized as decent and respectable, and who know their duty,) are found to indulge in *common talk*, *worldly compliments*, and even *irreverent jests* and *laughter*, in God's house? This, in most cases, we are sure does

not arise from any wilful contempt, but from a sad spirit of carelessness, and want of all proper reflection; because the minds of such persons have never been sufficiently instructed, nor their consciences so enlightened in these matters as to render them habitually devout and watchful in their behaviour.

Again, during Divine service, how painful it is to notice the apathy and inattention, the idle gaze, the languid indifference, and the utter absence of all proper regard to God's house and presence, manifested by many, chiefly in our country congregations. Did these persons, it may be asked, ever witness *a Consecration?* Was it for this that their Church was dedicated to the most important and most blessed work in which man can be engaged on earth? a work requiring the utmost possible attention, thought, and care; even "all the mind, and all the soul, and all the strength." And do they now *despise* the ordinances of God, and mock their Maker to His face; and even in *that* place, where they should seek and implore His *blessing*, do they dare His displeasure, and bring down His *curse* upon their guilty heads? The better sort of heathens will rise up to condemn such lukewarm and lifeless worshippers; for of them Seneca records, "Intramus templa compositi, ad sacrificium accessuri vultum submittimus, togam adducimus, in omne argumentum modestiâ fingimur." (Quin. lib. vii. c. 10.)

When Alaric sacked the city of Rome, he respected the Christian temples: thither the inhabitants of the devoted city betook themselves, with their families and property, and found a safe refuge and shelter

from the fury of the soldiers; who, though barbarians, and in all the heat of the victory, yet paused and drew back when they came nigh to the sacred threshold. "Qui tamen etiam ipsi, alibi truces atque hostili more sævientes, posteaquàm ad loca illa veniebant, ubi fuerat interdictum quod alibi jure belli licuisset, tota feriendi refrænabatur immanitas et captivandi cupiditas frangebatur." (S. Aug. de Civ. Dei, lib. i. c. 1.) Now, does not this, their better example, put to shame the disrespect shewn by many professing Christians to the house of God? They revered the religion and Churches of *others;* we dishonour *our own.* They abstained from all injury to the *bodies* of their enemies; we, by every act of trifling and unbecoming irreverence in God's house, expose *souls* to sin and temptation by our misleading example; the souls, too, not of our enemies, but of our neighbours and fellow Christians; yea, it may be in some cases, of our children and servants, for whom we are most strictly accountable before God. And how is the sin of our profaneness aggravated by the consideration of the *time* when men thus offend, *during the ministration of the Divine service,*—a time, surely, when we ought to be most sensibly affected with the awful Majesty and presence of the Most High; when His eye rests upon us; when He requires the best proofs we can give of our faith, fear, and love towards Him; when our souls should be all alive to the great duties we have to perform, to the great and inestimable blessings we have to secure! At such a time to demean ourselves as if we were in any common dwelling, *then* to take such liberties as we should not dare

to do in the presence of any earthly prince or noble or superior, or even of any equal, is, surely, to betray the most unaccountable disregard to our own salvation, and to inflame God's wrath and heaviest indignation against us. "Quantum putamus adversùm nos zelo moventur Angeli, dum in conspectu Illius nos irreverenter sedere, immo et ridere, et sermones inutiles miscere conspiciunt, cui scilicet ipsi *trementes* assistunt?" (S. Pet. Dam. lib. iii. ep. 8.) The more obvious and gross profanations of God's house, witnessed sometimes in our *belfries* and *churchyards*, speak for themselves. They are at once followed with universal reprobation; yet, perhaps, it may be questioned whether the easy and careless unconcern, apparent in the looks and gestures of many within the sacred walls during Divine worship, do not amount to a "greater sin." For in this latter case, as we hinted before, the *time* magnifies the offence; and the parties concerned are certainly of a class who ought to know better, whose very presence at Church would seem to declare that they have some fear of God before their eyes. But when such irreverence has once become habitual, and when it has in any degree the sanction of general usage, it is very difficult to awaken the conscience to any just sense of its great impropriety. And so it is with regard to *other* modes of dishonouring God's house, and acting against the spirit and intent of the *Consecration Service*.

For we may here ask whether the unseemly disfigurements, the cruel mutilations, the removals from our antient parish Churches of so much that was noble, beautiful, and characteristic, with the substi-

tutions, in its room, of a totally opposite and different character, — whether these mournful changes would ever have been permitted, had those in authority at the time been really embued with the spirit of that service; had they learnt to regard and cherish the windows, the screens, the pillars, the fonts, the altars, as being *God's property*, dedicated to Him, sacred and inviolable, whose beauty was not to be defaced at the will of any tasteless official, whose symbolical and heavenly meaning was not to be sacrificed to the paltry considerations of a small pecuniary saving. We trust, indeed, that the reign of mutilation and destruction is now at an end, and that the work of restoration in our old Churches has fairly begun. We thank God for this, and take courage; but much time may reasonably be expected to elapse before the popular mind in this country can be entirely recovered from that sad infection of irreverence towards God's house which it contracted during the Commonwealth; before men can be persuaded that sober, reverent, and judicious ornaments, used in the public Sanctuary, as becoming the Majesty of Him whom we worship, and aiding our too weak devotion, are not Superstition, but a proper and reasonable service.

There is another practice, which we would here notice as one opposed to the express purpose of Consecration, to the fact of our temples having been given up and dedicated "*only and wholly*" to the service of God. By the *pew system* the poor are often unjustly deprived of their right in God's house, their places being usurped by the rich and wealthy. Whether this be done as a matter of exclusive favour to

the rich, or of private pecuniary speculation, or for the end of relieving the Church-rate, it must be regarded as militating against the benevolent design of the Church, who, as an impartial mother, opens her bosom to *all* her children alike, and suffers no one class to encroach upon the rights of another; for the Church is the *Parish* Church, just as the Liturgy is the *Common* Prayer. We need not weaken, by any private statements, that authoritative and forcible reproof which our Diocesan has lately administered, on an instance occurring of this flagrant breach of the constitution of our Church; yet we would venture to observe, that those persons who, for mere pecuniary considerations, thus defraud the poor man of his spiritual birthright, can, we are sure, little consider how near is the approximation between themselves and those *buyers and sellers in the Temple* of Jerusalem, whose signal punishment by the hand of the Lord Himself is left as a warning to all generations. For the sin of those men was not merely that they made the House of God *a house of merchandize*, but that they *alienated a certain part of the Temple* from the class of persons who had the right to it, namely, from the *proselytes*, who came from every country under heaven to worship there, in the place assigned them, the outer court, called the *Court of the Gentiles*. This part, to which the Priests and officers of the Temple had no claim whatever, they let out for hire as a market or place of merchandize; thus wickedly and unjustly depriving the proselyte of any the least part or portion of the blessing of the God of Israel. In this manner they drew down upon themselves the

heavy displeasure of the Lord; for that they had profaned His Sanctuary to the worst of purposes, in making His Father's House *a den of thieves.* Let us then take heed how we thrust the poor and needy of the land out of the House of their God.

And now, in conclusion, if it be thought that we have spoken harshly of any irregularities and inconsistencies which call aloud for correction in these high and holy matters, let the blame be attached to an honest, even though an indiscreet, zeal for God's honour. A reverential esteem for things sacred belongs to the very essence of our religion; the least degree, therefore, of contempt, or even of levity, must be attended with the most pernicious consequences, as tending to weaken in men's minds the serious impressions of duty. It is on this principle that all the provisions of the Church are based; hence her various rules and wise appointments,* all made with the express

* The reader's attention is particularly directed to the 18th and 19th Canons of the Church.

"18. *A reverence and attention to be used within the Church in time of Divine service.*

"In the time of Divine service, and of every part thereof, all due reverence is to be used, for it is according to the Apostle's rule, '*Let all things be done decently and according to order;*' answerably to which decency and order, we judge these our directions following: No man shall cover his head in the Church or Chapel in the time of Divine service, except he have some infirmity; in which case let him wear a night-cap or coif. All manner of persons then present shall reverently kneel upon their knees, when the general Confession, Litany, and other prayers are read; and shall stand up at the saying of the Belief, according to the rules in that behalf prescribed in the Book of Common Prayer; and likewise, when in time of Divine service the Lord Jesus shall be mentioned, due and

view of maintaining the sanctity and integrity of our Churches, and the regular, decent, and edifying performance of her various services. She, indeed, is not to blame for the above-mentioned irregularities and abuses; for she has set apart, under the supreme controul of her Bishops, officers of different degrees and invested with proper power and authority, whose duty it is to "attend continually upon this very thing;" to take care, as they regard their own solemn vows and obligations, "ne quid detrimenti Ecclesia capiat;" to provide, as far as in them lies, that the *intent of the Consecration Service* be permanently

lowly reverence shall be done by all persons present, as it hath been accustomed: testifying, by these outward ceremonies and gestures, their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind, for this life and the life to come, are fully and wholly comprised. None, either man, woman, or child, of what calling soever, shall be otherwise at such times busied in the Church than in quiet attendance to hear, mark, and understand that which is read, preached, or ministered; saying in their due places audibly with the Minister the Confession, the Lord's Prayer, and the Creed, and making such other answers to the public prayers as are appointed in the Book of Common Prayer: neither shall they disturb the service or sermon by walking, or talking, or any other way; nor depart out of the Church during the time of service or sermon, without some urgent or reasonable cause.

"19th Canon of the Church.—*Loiterers not to be suffered near the Church in time of Divine service.*

"The Churchwardens or Quest-men, and their assistants, shall not suffer any idle persons to abide either in the Churchyard or Churchporch during the time of Divine service or preaching, but shall cause them either to come in or depart."

carried out, and the House of Prayer maintained in that state of "holiness unto the Lord," and separation from all common and profane uses, into which it was, once for all, *consecrated.* There are, perhaps, no set of men in the present day more sensible of the importance of their duty, and more truly anxious in their endeavours to discharge it, than the *Archdeacons and Rural Deans* of our Church. Their authoritative interference, conducted as it is with so much wise discretion, and tempered with such acknowledged kindness and affability, has been productive of the greatest benefit in bringing ignorant or negligent Churchwardens* to a sense of the sacredness of their trust, and in aiding the exertions of those "who do well." Happy, indeed, should we be, if what we have ventured to advance in these few pages should meet with their approbation, the subject being one in which they are so deeply interested; but the main object which we have in view will be most effectually promoted if the perusal of this small volume should be the means of fixing the attention of the public generally on *the Object, Antiquity, and Importance of the Rite of the Consecration of Churches,* of removing misconception and prejudice from the minds of any, and of procuring to our Divine Master an increasing portion of honour, reverence, and adoration in all places, most especially in His House of Prayer. Nor, having this end in view, can we conclude better than with the expression of an humble, earnest wish that the zealous members of our *Exeter Diocesan Church-*

* *Prideaux's* "*Directions to Churchwardens*" may be referred to with advantage.

building Society, and of its sister, the *Exeter Diocesan Church Architectural Society*, will avail themselves of the frequent opportunities, which they may possess, of imparting information on these subjects, of helping forward the improving spirit of the times, and securing to the Lord, to His holy Habitation, and to all things thereunto belonging, the honour which He requires, and which it is our highest duty and blessedness to render to Him.

APPENDIX.

No. I. (Page 52.)

THE following extract from *Johnson's Canons*, (A.D. 1336,) on the "*Settlement of Procurations*," will be read with interest. "I judge it seasonable here to intimate to my reader, that, about the year 1336, Pope *Benedict* the Twelfth published a Bull for the *settling of Procurations*, or a composition in money for them. *Sir H. Spelman* has given us a very defective corrupted copy of it: that in *Extrav. Com. L.* iii. *Tit.* 10, is more perfect and correct. I have, to avoid prolixity, given my reader a table* of such compositions only as were to be paid to the several *visitors*, in the several countries subject at that time to the Pope, for any religious house that had fewer than twelve persons belonging to it, or for any parochial Church. By which the reader will see how disproportionable these

	* France, &c.	gland, Scotland, &c.	Spain.	Italy.
	Tur.	Tur.	Tur.	Tur.
Archbishops	200	220	100	40
Their deputies.....	—	100	—	—
Bishops	140	150	60	30
Their deputies... ..	—	80	—	—
Archdeacons	35	50	25	10
Their deputies.....	—	30	—	—
Arch-priests, or Rural Deans ...	8	10	5	—

compositions were. The sums taxed were the utmost that the visitors were to demand. The visitors are charged to accept less from poor Churches, and not to exceed any stated composition already fixed by antient custom. And it was further provided by this Bull, that the charitative subsidies, then often demanded by Prelates of their Clergy, should not exceed that composition for procuration which was to be paid by the Incumbent, when the Prelate visited by deputies. Therefore I have set before my reader the sums to be paid to such deputies here in *England*. The *turons* were twelve to the *floren*, as the Pope tells us by his Bull; and he adds, that he meant the *golden floren* coined in *Florence*. I am not sure what this was; but *Spelman* from *Caius* informs us that twelve *turons* made *four shillings and fourpence*, and this seems to have been the true value of the *English floren*, till Edward the Third, now reigning, coined new ones of six shillings value, about the year 1344. But at this rate the *Archdeacon's* full procuration in England would have been seventeen shillings and fourpence, whereas *Lyndwood* lays a full procuration at seven shillings and sixpence, in his Glos. on Const. 6th of *Stratford*, 1242. The greatest *French floren* was not above two shillings English; after this computation the Archdeacon's procuration would be eight shillings and fourpence: and supposing the *Italian* to have been somewhat less than the French, it might make the English sum of seven shillings and sixpence, which was the Archdeacon's full procuration in L.'s time. Archdeacons have often more than this. In such cases we must suppose that the

personal visitation was continued till a night and day's entertainment for seven horses and as many men came to the sum now paid by way of composition for the procuration. Where less than seven shillings and sixpence is paid, which is the more common case, it must be taken as the *quota* laid upon that Church, with two or three others hard by, which might be visited on the same day. The procurations paid to our *Bishops*, and even *Archbishops*, fall very short of the sums here mentioned. The reason of this is probably that none of them have for many ages past made *parochial visitations*, either in person or by proxy; and so these Prelates and their Clergy fell into a voluntary and very moderate composition. The *Archdeacons* down to the Reformation kept up their *parochial visitations*, and were therefore entitled to such compositions as are here mentioned; but then they commonly visited more than one Church every day, and could by the Canons have but one entire procuration for each day."

No. II. (Page 120.)

THE following are the Canons from *Wilkins' Concilia Magnæ Britanniæ* on the subject of the *Dedication and Consecration of Churches.*

"*Synodus S. Patricii,* (A.D. 446.) Si quis presbyterorum Ecclesiam ædificaverit, non offerat antequam adducat suum pontificem, ut eam consecret, quia sic decet."—(*Concilia Magnæ Britanniæ,* tom. i. p. 3.)

"*Excerptiones D. Ecgberti Eboracensis Archiepiscopi,* (A.D. 750.) Excerp. 141. Si motum fuerit* altare, denuò consecretur Ecclesia. Si parietes tantùm mutantur, et non altare, sale et aquâ exorcizetur. Si homicidio vel adulterio fuerit violata, diligentissimè expurgetur, et denuò consecretur."—(*Ibid.* p. 110.)

"*Constitutiones domini Willielmi de Bleys,* (A.D. 1229.) *De Ecclesiis dedicatis et altaribus.* Item in Ecclesiis dedicatis, annus, et dies dedicationis, et nomen dedicantis, et nomen Sancti in cujus honore dedicata est Ecclesia, distinctè et apertè scribantur circa majus altare, in loco ad hoc idoneo. Idem fiat circa minora altaria."—(*Ibid.* p. 624.)

The next is the *Constitution of Cardinal Otho,* (A.D. 1237,) "*De Consecratione Ecclesiæ,*" which has been previously quoted, p. 46.—(*Ibid.* p. 650.)

* See the extracts from *Ferraris,* pages 95—7.

" *Constitutiones Walteri de Cantilupo,* Dei gratiâ Wigornensis Episcopi, A.D. 1240. *De apparatu Ecclesiarum dedicandarum, &c.* Provideantque rectores Ecclesiarum, et prælati et majores, quòd paratæ sint Ecclesiæ suæ ad dedicandum non consecratæ, cùm super hoc fuerint requisiti. Annus autem et dedicationis dies Ecclesiarum, quæ consecratæ fuerint, et altarium, et à quo consecratæ fuerint, superscribantur altaribus evidenter. Nec laici stent in cancellis dum celebrantur Divina, salvâ tamen reverentiâ patronorum et sublimium personarum."—(*Ibid.* p. 666.)

The *Constitution of Othobon* is the next in order, "*De Consecratione Ecclesiarum,*" A.D. 1268. It is quoted elsewhere, p. 50.—(*Ibid.* tom. ii. p. 3.)

" *Synodus Exoniensis Diœcesis à Petro Quivil,* A.D. 1287. *De Dedicatione Ecclesiarum.* Sicut nos, iræ filii de naturâ, per baptismatis sacramentum facti sumus templum Domini Universi ; ita privata domus, à cæteris materiali subjecto non differens, per invisibile dedicationis ministerium, Dominicum templum efficitur ; in quo, cùm tanquam homines fragiles et imbecilles excesserimus, à Deo misericordiam imploramus, et veniam delictorum. In hoc loco, et non alibi, absque causâ honestâ et necessitate magnâ, hostia salutaris viva et vera offerri debet manibus sacerdotum, sicut liquet omnibus, quibus præcepta sunt nota Novi et Veteris Testamenti. Idcirco officii nostri debitum exequi cupientes, singulis Ecclesiarum rectoribus nondum dedicatarum præcipimus, quòd Ecclesias suas curent taliter parare, ut ipsas dedicare possumus, cùm vacaverit nobis tempus. Et ne quæque probabilis ignorantia nos circumveniat in hâc parte, decanis rura-

libus injungimus, ut de Ecclesiis non consecratis, necnon et de aliis de quibus dubium est an fuerint consecratæ, (eo quod certa consecrationis* indicia non apparent,) nos vel officialem nostrum citra festum nativitatis beatæ Mariæ non omittant reddere certiores; alioquin ipsos velut inobedientes graviter puniemus. Et, ut matri à filiis honor debitus impendatur, statuimus, ut anniversarius dedicationis dies à parochianis omnium Ecclesiarum, et etiam Capellarum adjacentium non dedicatarum, velut dies natalis Domini solenniter celebretur; et quod parochiani ipsam, velut matricem, suis oblationibus venerentur. Parochiani Capellarum dedicatarum et non dedicatarum, prædicto die, et die festi sanctæ matricis Ecclesiæ ad Ecclesiam matricem accedant, honorem debitum, qui à filiis matri debetur, devotis precibus impensuri; non ut parochiani Capellarum dedicatarum offerant, nisi velint, eo quod oblatones suas in Capellis dedicatis ipsos facere oportebit. Ut autem Consecrationis impensæ memoria perpetuetur, præcipimus, quòd dotis quantitas, quæ in dedicatione Ecclesiæ est collata, dies dedicationis et annus, nomen consecrantis, numerus dierum indulgentiæ à consecrante concessæ, in calendario Ecclesiarum conscribantur."—(*Ibid.* tom. ii. p. 138.)

"*Constitutiones Synodales Ecclesiæ Ossoriensis in Hiberniâ sub Richardo Ledredo, Episcopo Ossorien.*, A.D. 1320. *De Consecratione et reconciliatione Ecclesiarum.* Præsentis synodi approbatione præcipimus, quòd conventuales et parochiales Ecclesiæ totius Ossoriensis diœcesis non dedicatæ, sive rurales, sive

* See an extract from *Ferraris*, page 90, *note*.

præbendæ, aut dignitatibus vel præbendis sint annexæ, cum earum cœmeteriis, necnon Capellæ, proprios rectores habentes, quæ jam perfectis parietibus sunt constitutæ, et præcipue majora altaria in eisdem, infra sex mensium spatium à proximo præterito festo Sancti Michaelis computandum, ad consecrandum sufficienter præparentur et honestè; eas autem rectores earum et parochiani infra idem tempus procurent consecrari, ac etiam consecratas Ecclesias, si violatæ fuerint, reconciliari infra idem tempus, sub pœnâ quadraginta solidorum eleemosynæ Episcopo, unà cum procurationibus suis ad hoc faciendum, solvendorum pro quâlibet Ecclesiâ, Capellâ, vel cœmeterio non dedicato. In Ecclesiis verò dedicatis, annus et dies dedicationis earum, et nomen in cujus honorem dedicatur, cum nomine dedicantis, et numero dierum indulgentiæ in Consecratione concessæ, distinctè et apertè, circa majus altare, in loco ad hoc idoneo constituantur, ut anniversarius dies dedicationis à parochianis memoriter et reverenter annis singulis solenniter feriandus observetur."—(*Ibid.* p. 501.)

"*Archiepiscopi Cant. litera comminatoria Epis. Assav. ad dedicandum Ecclesias in suâ civitate et diœcesi*, A.D. 1377. Simon, permissione Divinâ, &c., venerabili fratri nostro domino Willelmo, Dei gratiâ Episcopo Assaven. nostro et Ecclesiæ nostræ Cantuar. suffraganeo, salutem, et fraternam in Domino charitatem. Multorum fide dignorum querelis ad nostrum pervenit auditum, quòd nonnullæ et quamplures Ecclesiæ vestrarum civitatis et diœc., in quibus ipse Deus quotidie immolatur et sumitur, *contra sacrorum canonum instituta, et sanctorum patrum constitutiones*,

minimè dedicatæ existunt, nec etiam consecratæ, aut si fortè pollutæ fuerint, nullatenus sint reconciliatæ, in ipsius Dei contumeliam, et animarum parochianorum dictarum Ecclesiarum periculum non modicum et jacturam. Nos itaque volentes, prout ad nos attinet, remedium in hâc parte apponere opportunum, vobis committimus, et in virtute obedientiæ firmiter injungendo mandamus, quatenus in Ecclesias quascunque in dictis vestris civitate et diœc., dedicatione, Consecratione, et reconciliatione indigentes, studeatis quam citiùs dedicare, consecrare, et reconciliare, seu per alios dedicari, consecrari, et reconciliari faciatis. Alioquin ob vestram harum occasione negligentiam eas consecrari, dedicari, et reconciliari, ut convenit, faciemus ; et nihilominus contra vos hac occasione procedemus, prout de jure fuerit procedendum. Dat. apud Lambeth, Idus Novemb., A.D. 1377, et translat. nostræ anno 3."—(*Ibid.* tom. iii. p. 122.)

" Constitutions and Canons Ecclesiastical treated upon by the Archbishops and Bishops and the rest of the Clergy of *Ireland*, and agreed upon, by the King's Majesty's licence, in their Synod begun and holden at *Dublin*, anno Domini 1634, and in the year of the reign of our Sovereign Lord Charles, by the grace of God," &c. (Canon 43.) " *Of consecrating of Churches.* As often as Churches are newly built, where formerly there were not, or Churchyards appointed for burial, they shall be *dedicated and consecrated.* Provided that the ancient Churches and Churchyards shall not be put to any base and unworthy purpose."—(*Ibid.* tom. iv. p. 506.)

No. III. (Page 113.)

THE FORM OF CONSECRATION OF A CHURCH OR CHAPEL, and of the place of Christian Burial, exemplified by the Right Rev. Father in God, LANCELOT ANDREWS, late Lord Bishop of Winchester. (1620.)

Bishop Andrews' Notes upon the Liturgy.—"*It is not to be forgotten, though it be forgotten, that whoever gave any lands or endowments to the service of God, gave it in a formal writing, as now-a-days betwixt man and man, sealed and witnessed, and the tender of the gift was super altare by the Donor on his knees.*"

Bishop Andrews' form of Consecration of a Church or Chapel, &c.

CONSECRATIO CAPELLÆ JESU, ET CŒMETERII, PER LANCELOTUM EPISCOPUM WINTON.

Juxta Southamptoniensem villam Ecclesia Beatæ Mariæ collapsa cernitur, solis Cancellis ad sacros usus superstitibus: paucæ aliquot ædes ibi in propinquâ parte numerantur; cætera parochianorum multitudo hinc inde sparsim inhabitant in villis, tum loci longinquo intervallo, tum æstuario longè periculoso divisi ab Ecclesiâ. Ex eâ accedendi difficultate, non profanæ modò plebeculæ animos facilè invasit misera negligentia atque dispretio Divini cultûs, sed et viri probi sedulique pietatis cultores remoram in trajectu sæpe experti sunt, haud ipso quidem capitum discrimine eluctabilem. Consortem hujus infortunii cùm se factum sentiret, (dum ibi loci familiam poneret,) Vir strenuus Richardus Smith, Armiger, heroicos planè animos

gestans, atque inspiratos de Cœlo, commune hoc Religionis dispendium privatis quingentarum aliquot librarum expensis (aut plus eo) redemit, et Capellam egregiam, quam Deo Divinisque officiis dicari supplex vovet, in alterâ parte fluminis magnificè extruit.

Spectato probatoque Capellæ hujus Jesu omni adparatu, adest tandem Reverendissimus in Christo Pater, Honorandissimus Lancelotus, Episcopus Wintoniensis, Septembris 17, *anno* 1620, *horâ octavâ matutinâ aut circiter; erat autem dies Dominicus: Episcopus Capellam statim ingressus induit se pontificalibus, quem secuti itidem, (qui ipsi à sacris domesticis aderant,) Matthæus et Christopherus Wren, SS. Theol. Bacc. sacerdotalibus induuntur; Egressus dein cum illis Episcopus, convenarum magnâ stipante catervâ, Fundatorem affari orditur in hæc fere verba:*

Captain Smith, you have been an often and earnest suitor to me, that I would come hither to you: now that we are come hither to you, what have you to say to us?

Tum ille præfatâ humillimè reverentiâ schedulam porrigit, quam suo nomine recitari cupit per Willielm. Cole, qui Episcopo à Registris erat: eam ille (ad nutum Episcopi) clarâ voce sic perlegit.

"In the name of Richard Smith, of Peer-tree in the county of Southampton, Esquire, Right Reverend Father in God, I present unto you the state of the village of Weston, and the hamlets, Itchin, Wolston, Ridgeway, and the part of Bittern Manor (being all of the parish of *St. Mary*, near *Southampton* in the Diocese of *Winton*,) as well in his own, as in the name of the inhabitants of the said village, hamlets, &c., wherein are many households, and much people of all sorts, who not only dwell far from the Church, but

are also divided from the same by the great river of Itchin, where the passage is very broad and often dangerous, and very many times on the days appointed for common prayer, and that service of God, so tempestuous, as the river cannot be passed: and so the people go not over at all; or if any do, yet they both go and return back in great danger, and sometimes not the same day. Besides, in the fairest weather, at their return from Church, they press so thick into the boat for haste home, that often it proves dangerous, and ever fearful, especially to women with child, old, impotent, sickly people, and to young children; many times, also, they are forced to baptize their children in private houses, the water not being passable; and, when they lie sick, they are without comfort to their souls, and die without any ghostly advice or counsel; their own Minister not being able to visit them, by reason of the roughness of the water, and other Ministers being some miles off remote from them.

"And thus much formerly having been presented to your predecessor, he favourably gave leave to the said Richard Smith to erect a Chapel on the east side of the said river, at the only proper cost and charges of him the said Richard Smith: which Chapel being now finished, with intent and purpose that it may be dedicated to the worship of God, and that His holy and blessed Name might there be honoured and called upon by the said Richard Smith, his family, and the inhabitants aforesaid, who cannot without great danger pass over unto their parish Church, I, in the name of the said Richard Smith, and in the name of them all, do promise hereafter to refuse and renounce

to put this Chapel, or any part of it, to any profane or common use whatsoever, and desire it may be dedicated and consecrated wholly and only to religious uses, for the glory of God, and the salvation of our souls.

"In which respect he humbly beseecheth God to accept of this his sincere intent and purpose, and he and they are together humble suitors unto your Lordship as God's minister, the Bishop and Ordinary of this diocese, in God's stead, to accept of this his free-will offering, and to decree this Chapel to be severed from all common and profane uses, and so to sever it; as also by the Word of God and prayer, and other spiritual and religious duties, to dedicate and consecrate it to the sacred Name of God, and to His service and worship only: promising that we will ever hold it as an holy place, even as God's house, and use it accordingly; and that we will from time to time, and ever hereafter, as need shall be, see it conveniently repaired, and decently furnished in such sort as a Chapel ought to be; and that we will procure us some sufficient Clerk, being in the holy order of Priesthood, by your Lordship as Ordinary of that place, and by your successors, to be allowed and licensed, and unto him to yield competent maintenance, to the end that he may take upon him the cure of the said Chapel, and duly say Divine service in the same at times appointed, and perform all other such offices and duties as by the canons of that Church and the laws of the realm every Curate is bound to perform."

Post hæc Episcopus.

Captain Smith, is this the desire of you and your neighbours ?

Quo affirmato, Ille:

In the name of God let us begin.

Orditur igitur à Psalmo xxiv.

The earth is the Lord's, and all that is therein, &c.

Alterni vero respondent uterque Sacellanus et sic deinceps ad finem Psalmi: dictâ autem δοξολογίᾳ, paulatim se promovet Episcopus ad portam Capellæ, atque recitat è Psalmo cxxii.

I was glad when they said unto me, We will go into the house of the Lord. Our feet shall stand in thy gates, O Jerusalem.

Substitit itaque præ foribus universa multitudo, intrante Episcopo et Fundatore, cum Sacellanis, qui genua statim flectunt, ubi spectari commodè audirique possint à plebe: atque Episcopus infit.

Let us dedicate and offer up unto God this place with the same prayer that King David did dedicate and offer up his: 1 Chron. xxix. 10.

Blessed be Thou, O Lord our God, and the God of our fathers, for ever and ever, &c., *usque ad finem vers.* 18, *paucis mutatis. Deinde,*

Most glorious God, the heaven is Thy throne, and the earth is Thy footstool ; what house then can be built for Thee, or what place is there that Thou canst

rest in? Howbeit we are taught by Thy Holy Word, that Thy will is not to dwell in the dark cloud, but that Thy delight hath been ever with the sons of men; so that in any place whatsoever, where two or three are gathered together in Thy Name, Thou art in the midst of them; but specially in such places as are set apart and sanctified to Thy Name and to the memory of it, there, Thou hast said, Thou wilt vouchsafe Thy gracious presence after a more special manner, and come to us and bless us.

Wherefore, in all ages of the world, Thy servants have separated certain places from all profane and common uses, and hallowed unto Thy Divine worship and service, either by inspiration of Thy blessed Spirit, or by express commandment from Thine own mouth;

By inspiration of Thy Holy Spirit: So didst Thou put into the heart of Thy holy Patriarch Jacob to erect a stone in Bethel to be an house to Thee, which act of his Thou didst call for, and highly allow of.

By express commandment from Thine own mouth: So did Moses make Thee the Tabernacle of the Congregation in the desert, which Thou didst honour by covering it with a cloud, and filling it with Thy glory.

And after, when it came into the heart of Thy servant David to think it was in no wise fitting that himself should dwell in an house of cedar, and the ark of God remain but in a tabernacle, Thou didst testify with Thine own mouth, that, in that David was so minded to build a house to Thy Name, it was well done of him to be so minded, though he built it not.

The material furniture for which house though his father plentifully prepared, yet Solomon his son built it and brought it to perfection. To which house Thou wert pleased visibly to send fire from heaven to consume the sacrifice, and to fill it with the glory of Thy presence, before all the people.

And after, when for the sins of Thy people that Temple was destroyed, Thou didst by Thy prophets Aggai and Zachary, (by shewing how inconvenient it was that they should dwell in ceiled houses, and let Thy house lie waste,) stir up the spirit of Zorobabel to build Thee the second Temple anew: which second house likewise, by the fulness of the glory of Thy presence, Thou didst shew Thyself to like and allow of.

Neither only wert Thou well-pleased with such as did build Thee these Temples, but even with such of the people afterwards, as, being moved with zeal, added unto their Temple, their Mother Church, lesser places of prayer, by the names of Synagogues, in every town throughout the land, for the tribes to ascend up to worship Thee, to learn Thy holy will, and to do it. Which very act of the Centurion to build Thy people a synagogue, Thou didst well approve and commend in the Gospel;

And by the bodily presence of Thy Son our Saviour, at the feast of the Dedication, testified by St. John, didst really well allow of, and do honour to, such devout religious services as we are now about to perform;

Which also by Thy Holy Word hast taught us, that Thine Apostles themselves, and the Christians in their time, as they had houses to eat and drink in, so had

they also where the whole congregation of the faithful came together in one place, which they expressly called *God's Church*, and would not have it despised, nor abused, nor eaten nor drunken in, but had in great reverence, being the very place of their Holy assemblies.

By whose godly examples the Christians in all ages successively have erected and consecrated sundry godly houses for the celebration of Divine service and worship, (monuments of their piety and devotion,) as our eyes see this day.

We then, as fellow-citizens with the saints, and of the household of God, being built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner-stone ; walking in the steps of their most holy Faith, and ensuing the examples of these Thy Patriarchs, Prophets, and Apostles, have together with them done the same work (I say) in building and dedicating this house as an habitation for Thee, and a place for us to assemble and meet together for the observation of Thy Divine worship, invocation of Thy Name, reading, preaching, and hearing Thy most holy Word, administering Thy most holy Sacraments ; and, above all, in Thy most holy place, the very gate of heaven upon earth, as Jacob named it, to do the work of heaven, to set forth Thy most worthy praise, to laud and magnify Thy most glorious Majesty, for all Thy goodness to all men, especially to us of the household of Faith. Accept, therefore, we beseech Thee, most gracious Father, of this our bounden duty and service ; accept this for Thine house ; and, because Thine holiness becomes Thine

house for ever, sanctify this house with Thy gracious presence, which is erected to the honour of Thy most glorious Name.

Now therefore arise, O Lord, and come into this place of Thy rest, Thou and the ark of Thy strength ; let Thine eye be open towards this house day and night ; let Thine ears be ready towards the prayers of Thy children which they shall make unto Thee in this place, and let Thine heart delight to dwell here perpetually : and whensoever Thy servants shall make to Thee their petitions in this house, either to bestow Thy good graces and blessings upon them, or to remove Thy punishments and judgements from them, hear them from heaven Thy dwelling-place, the throne of the glory of Thy kingdom, and, when Thou hearest, have mercy ; and grant, O Lord, we beseech Thee, that here and elsewhere Thy Priests may be clothed with righteousness, and Thy saints rejoice in Thy salvation.

And whereas, both in the Old and New Testament, Thou hast consecrated the measuring out and building of a material Church to such an excellent mystery, that in it is signified and presented the fruition of the joy of Thy heavenly kingdom, we beseech Thee that, in this material temple made with hands, we may so serve and please Thee in all holy exercises of godliness and Christian religion, that in the end we may come to that Thy temple on high, even to the holy places made without hands, whose builder and maker is God ; so as, when we shall cease to pray to Thee on earth, we may with all those that have in the like manner erected such places to Thy Name, and with all Thy saints, eternally praise Thee in the

highest heavens, for all Thy goodness vouchsafed us for a time here on earth, and laid up for us there in Thy kingdom for ever and ever; and that for Thy dear Son's sake, our Blessed Saviour, Jesus Christ, to whom, &c.

Blessed Father, who hast promised in Thy holy law, that, in every place where the remembrance of Thy Name shall be put, Thou wilt come unto us and bless us; according to that Thy promise, come unto us and bless us, who put now upon this place the memorial of Thy Name, by dedicating it wholly and only to Thy service and worship.

Blessed Saviour, who, in the Gospel, with Thy bodily presence didst honour and adorn the feast of the Dedication of the Temple; at this dedication of this Temple unto Thee be present also, and accept, Good Lord, and prosper the work of our hands.

Blessed Spirit, without whom nothing is holy, no person or place is sanctified aright, send down upon this place Thy sanctifying power and grace; hallow it, and make it to Thee an holy habitation for ever.

Blessed and glorious Trinity, by whose power, wisdom, and love all things are purged, lightened, and made perfect; enable us with Thy power, enlighten us with Thy truth, perfect us with Thy grace, that, both here and elsewhere, acknowledging the glory of Thy eternal Trinity, and in the power of Thy Divine Majesty worshipping the Unity, we may obtain to the fruition of the glorious Godhead, Trinity in Unity, and Unity in Trinity, to be adored for ever.

God the Father, God the Son, and God the Holy Ghost, accept, sanctify, and bless this place to the

end whereunto, according to His own ordinance, we have ordained it ; to be a sanctuary to the Most High, and a Church for the living God. The Lord with His favour ever mercifully behold it, and so send upon it His spiritual benediction and grace, that it may be the house of God to Him, and the gate of heaven to us. Amen.

Hæc precatus Episcopus Baptisterium adit, atque impositâ manu ait,

Regard, O Lord, the supplications of Thy servants, and grant that those children that shall be baptized in this laver of the new birth may be sanctified and washed with the Holy Ghost, delivered from Thy wrath, received into the ark of Christ's Church, receive herein the fulness of grace, and ever remain in the number of Thy faithful and elect children.

Suggestum dein :

Grant that Thy holy word, which from this place shall be preached, may be the savour of life unto life, and as good seed take root and fructify in the hearts of all that shall hear it.

Ἀναλογεῖον quoque.

Grant that by Thy holy word, which from this place shall be read, the hearers may both perceive and know what things they ought to do, and also may have grace and power to fulfil the same.

Sacram etiam Mensam.

Grant that all they that shall at any time partake at this table, the highest blessing of all, Thy holy

Communion, may be fulfilled with Thy grace and heavenly benediction, and may to their great and endless comfort obtain remission of their sins, and all other benefits of Thy passion.

Locum Nuptiarum.

Grant that such persons as shall be here joined together in the holy estate of matrimony by the covenant of God, may live together in holy love unto their lives' end.

Universum denique Pavimentum.

Grant to such bodies as shall be here interred, that they with us, and we with them, may have our perfect consummation and bliss, both in body and soul, in Thine everlasting kingdom.

Tum flexis genibus ante sacram Mensam pergit porro.

Grant that this place, which is here dedicated to Thee by our office and ministry, may also be hallowed by the sanctifying power of Thy Holy Spirit, and so for ever continue through Thy mercy, O blessed Lord God, who dost live and govern all things, world without end.

Grant, as this Chapel is separated from all other common and profane uses, and dedicated to those that be sacred only, so may all those be that enter into it.

Grant that all wandering thoughts, all carnal and worldly imaginations, may be far from them, and all godly and spiritual cogitations may come in their place, and may be daily renewed and grow in them.

Grant that those Thy servants that shall come into

this Thy holy temple, may themselves be made the temples of the Holy Ghost, eschewing all things contrary to their profession, and following all such things as are agreeable to the same :

When they pray, that their prayers may ascend up into heaven into Thy presence as the incense, and the lifting up of their hands be as the morning sacrifice ; purify their hearts, and grant them their hearts' desire ; sanctify their spirits, and fulfil all their minds, that what they faithfully ask, they may effectually obtain the same :

When they offer, that their oblation and alms may come up as a memorial before Thee, and they find and feel that with such sacrifices Thou art well pleased :

When they sing, that their souls may be satisfied as with marrow and fatness, when their mouth praiseth Thee with joyful lips :

When they hear, that they hear not as the word of man, but, as indeed it is, the word of God, and not be idle hearers, but doers of the same.

Populus interea tacitè ingressus in imis substitit dum hæc in Cancellis agerentur ; quibus finitis, sedes quisque suas jussi capessunt, atque ad solennem Liturgiam Sacellani se parant.

Alter Sacellanorum coram sacrâ Mensâ venerans sic incipit :

If we say we have no sin, we deceive ourselves, and the truth, &c.

Confessionem, absolutionem, Dominic. προσευχὴν recitant, &c. Psalmos canunt pro tempore accommodos, Ps. 84, 122, *et* 132, *alternis respondente populo quibus facultas erat et libri. Lectio prima definitur ex* 28 *Gen. à ver.*

primo ad finem. Hymn. Te Deum, &c. Lectio secunda ex secundo capite S. Joh. à versu 13 *ad finem. Hymn. Ps.* 100.

I believe in God the Father Almighty, Maker of heaven and earth, &c.

Et post usitatas Collectas hanc specialem addidit Episcopus:

O Lord God, mighty and glorious, and of incomprehensible Majesty, Thou fillest heaven and earth with the glory of Thy presence, and canst not be contained within any the largest compass, much less within the narrow walls of this room: yet forasmuch as Thou hast been pleased to command in Thy holy law that we should put the remembrance of Thy Name upon places, and in every such place Thou wilt come to us and bless us, we are here now assembled to put Thy Name upon this place, and the memorial of it, to make it Thy house, to devote and dedicate it for ever unto Thee, utterly separating it from all worldly uses, and wholly and only consecrate it to the invocation of Thy glorious Name; wherein supplications and intercessions may be made for all men; Thy sacred Word may be read, preached, and heard; the holy Sacraments, (the laver of regeneration, and the commemoration of the precious death of Thy dear Son,) may be administered; Thy praise celebrated and sounded forth; Thy people blessed by putting Thy Name upon them; we (poor and miserable creatures as we are) be altogether unfit, and utterly unworthy to appoint any earthly thing to so great a God; and I, the least of all Thy servants, noways meet to appear before Thee in so honourable a service; yet being Thou hast oft heretofore been

pleased to accept such poor offerings from sinful men, most humbly we beseech Thee, forgiving our manifold sins, and making us worthy by counting us so, to vouchsafe to be present here among us in this religious action, and what we sincerely offer, graciously to accept at our hands, to receive the prayers of us and all others, who, either now or hereafter entering into this place by us hallowed, shall call upon Thee ; and give us all grace when we shall come into the house of God, that we may look to our feet, knowing that the place we stand on is holy ground, bringing hither clean thoughts and undefiled bodies, that we may wash both our hearts and hands in innocency, and so compass Thine Altar.

Jam alter Sacellanus denuo exiens, et venerans ante sacram Mensam, incipit Litaniam ; in fine cujus recitavit hoc ipse Episcopus :

O Lord God, Who dwellest not in temples made with hands, (as saith the Prophet,) yet hast ever vouchsafed to accept the devout endeavours of Thy poor servants, allotting special places for Thy Divine worship, promising, even there, to hear and grant their requests ; I humbly beseech Thee to accept of this day's duty, and service of dedicating this Chapel to Thy great and glorious Name : fulfil, O Lord, I pray Thee, Thy gracious promises, that whatsoever prayer in this sacred place shall be made according to Thy will, may be accepted by Thy gracious favour, and returned with their desired success, to Thy glory and our comfort. Amen.

Post benedictionem populi cantatur Psalm. 132, *conscenditque suggestum M. Robinson, Theol. Bac., Fundatoris summo*

rogatu; Episcopus hoc ei tandem concessit; (geminas sorores ille atque Fundator in uxores duxerant, sed utrâque defunctâ, jam tertiis gaudebat thalamis concionator.)

Thema ejus desumptum e 28 *cap. Gen. vers* 16, 17, *inter cætera doctè egit de omnipræsentiâ Divinâ, ubivis locorum, tum speciatim, (pro beneplacito suo,) in Ecclesiâ, deque reverentiâ et veneratione ibi debitâ.*

Pergitur in Liturgiâ, quâ mulier quædam paupercula purificanda ad limen Cancellorum accedens, genua flectit, gratiasque post partum, (solenni Ecclesiæ ritu,) agit: Baptizandus autem vel Matrimonio jungendus, nullus aderat.

Itur dein ad Cœnæ Dominicæ administrationem, Sacellanorum altero ad australem, altero ad septentrionalem partem sacræ Mensæ genu flectente et dicente:

Our Father, which art in heaven, hallowed be Thy Name, &c.

Ante Epistolæ lectionem hanc specialem Collectam, (unà cum Collectâ solitâ pro Rege,) recitat Sacellanorum alter:

Most blessed Saviour, Who, by Thy bodily presence at the feast of Dedication, didst honour and approve such devout and religious services as we have now in hand, be Thou present also at this time with us, and consecrate us into an holy temple unto Thyself, that, Thou dwelling in our hearts by faith, we may be cleansed from all carnal affections, and devoutly given to serve Thee in all good works. Amen.

Epistolam secundus Sacellanus, ante sacram Mensam stans, legit ex 1 *Cor. cap.* 3. *à vers.* 16. *ad finem: SS. Evangelium prior Sacellanus ibidem stans recitat ex* 10 *cap. S. Johannis à vers.* 22. *ad finem: dein Symbolum Nicenum, omnibus etiam stantibus.*

Post illa Episcopus, sede suâ egressus, coram sacrâ Mensâ sese provolvit atque ait:

Let us pray the prayer of King Solomon, which he prayed in the day of the dedication of his temple, the first temple that ever was; 2 *Chron.* 6. *ab initio vers.* 18. *ad versum* 40. *Quo finito ait:*

Thus prayed King Solomon, and the Lord appeared unto him, and answered and said unto him, I have heard thy prayer, and have chosen this place for Myself, to be an house of sacrifice; 2 *Chron.* 7. 12.

Thus did God answer. We have prayed with Solomon; answer us, O Lord, and our prayer, as Thou didst him and his. Behold the face of Thine Anointed, even Christ our Saviour, and for His sake grant our requests.

Dein in cathedram ibidem se collocat, (assidentibus Thomâ Ridley, Cancellario Episcopi, à dextris, à sinistris verò Doctore Barlo, Archidiacono Winton.) actumque Consecrationis, (pileo tectus,) promulgat in hanc formam:

In Nomine Domini, Amen. Cùm strenuus vir Richardus Smith de Peer-tree in Comitatu Southampt. Armiger, piâ et religiosâ devotione ductus, Capellam hanc in quodam solo vasto vocato Ridgway-heath, juxta ædes suas communiter nuncupatas Peer-tree, infra parochiam Ecclesiæ paroch. Beatæ Mariæ juxta villam Southampt., dioceseos et jurisdictionis nostræ, continentem intra muros ejusdem in longitudine, ab Oriente ad Occidentem, 50 pedes et dimid. aut circiter, in latitudine verò, ab Aquilone ad Austrum, 20 pedes et dimid. aut circiter, propriis suis sumptibus ædificaverit, erexerit, et construxerit; eandemque Capellam cancellis

ligneis distinxerit; sacrâ Mensâ decenter instructâ, baptisterio, pulpito, sedibus convenientibus, tam infra super solum quàm supra in modum galeriæ, campanâ etiam aliisque necessariis ad Divinum cultum sufficienter et decenter ornaverit; nobisque supplicaverit, tam suo nomine quàm aliorum inhabitantium in villâ de Weston, ac hamlettis de Itchin, Ridgway, ac quorundam etiam inhabitantium in manerio nostro de Bitterne, de parochiâ prædictâ, quatenus nos authoritate nostrâ Ordinariâ et Episcopali pro nobis et successoribus nostris, dictam Capellam ab usibus pristinis communibus et profanis quibuscunque separare, et in usus sacros et divinos consecrare et dedicare dignaremur.

Nos Lancelotus, permissione divinâ Winton. Episcopus, pio et religioso tam ipsius quàm aliorum in villâ et hamlettis prædictis habitantium desiderio, in hâc parte favorabiliter annuentes, ad Consecrationem Capellæ hujus de novo, propriis sumptibus dicti strenui viri Richardi Smith, sic, ut præfertur, erectæ et ornatæ, authoritate nostrâ Ordinariâ et Episcopali procedentes, eandem Capellam ab omni communi et profano usu in perpetuum separamus, et soli Divino cultui ac Divinorum celebrationi in perpetuum addicimus, dicamus, dedicamus; ac insuper, eâdem authoritate nostrâ Ordinariâ et Episcopali, pro nobis et successoribus nostris, licentiam pariter et facultatem in Domino concedimus ad rem Divinam ibidem faciendam, nempe Preces publicas, et sacram Ecclesiæ Liturgiam recitandam, ac Verbum Dei sincerè proponendum et prædicandum, Sacramenta Sacræ Eucharistiæ et Baptismatis in eâdem ministranda, Matrimonia solemnizanda, Mulieres post puerperium ad gratiarum actionem

publicam recipiendas et adjuvandas, Mortuos sepeliendos, cæteraque quæcunque peragenda, quæ in aliis Capellis licitè fieri possunt et solent. Ac, tam Presbytero in Capellâ prædictâ deservituro, preces Divinas dicendi cæteraque præmissa faciendi, quàm Domino Richardo Smith, et familiæ ejus, reliquisque in dictis locis habitantibus, preces Divinas audiendi, cæteraque præmissa percipiendi, plenam in Domino potestatem concedimus. Eandemque Capellam ad levamen (Anglicè, a chapel of ease) sub dictâ Ecclesiâ parochiali B. Mariæ juxta villam Southampt. tanquam Matrice Ecclesiâ suâ, quantum in nobis est, et de jure Divino, Canonibus Ecclesiæ, et Statutis hujus regni Angliæ possumus, in honorem Dei et sacros inhabitantium usus, nunc et in futurum consecramus, per nomen Capellæ Jesu in parochiâ Sanctæ Mariæ juxta villam Southampt., et sic consecratam fuisse, et esse, et in futuris perpetuis temporibus remanere debere, palam et publicè pronunciamus, decernimus, et declaramus; et per nomen Capellæ Jesu nominamus et appellamus, et sic perpetuis futuris temporibus nominandam et appellandam fore decernimus: privilegiis insuper omnibus et singulis in capite usitatis, et Capellis ab antiquo fundatis competentibus, Capellam hanc Jesu prædictam ad omnem juris effectum munitam et stabilitam esse volumus, et quantum in nobis est, et de jure Divino possumus, sic munimus et stabilimus per præsentes; absque præjudicio tamen ullo, et salvo semper jure et interesse Ecclesiæ parochialis Sanctæ Mariæ juxta villam Southampt. tanquam Matricis Ecclesiæ; et Rectoris, Guardianorum, aliorumque Ministrorum ejusdem pro tempore existentium, (in cujus parochiâ dicta Ca-

pella Jesu notoriè sita et situata est,) in omnibus et singulis decimis, oblationibus, obventionibus, vadiis, feudis, proficuis, privilegiis, juribus et emolumentis quibuscunque, ordinariis et extraordinariis, eisdem respectivè debitis vel consuetis, ac infra præcinctum seu limites Capellæ Jesu prædictæ orientibus et provenientibus, et ad dictam Ecclesiam Matricem Sanctæ Mariæ, Rectori, Guardianis, vel aliis Ministris ejusdem de jure vel consuetudine quoquo modo spectantibus vel pertinentibus, in tam amplis modo et formâ, prout eisdem debebantur, aut solvi solebant, ante hanc nostram Consecrationem hujus Capellæ prædictæ.

Proviso, quòd prædictus strenuus vir Richardus Smith, ac ejus hæredes et assignati, aliique in dictâ villâ et hamlettis, &c. habitantes, non solùm dictam Capellam, quoties opus fuerit, impensis suis propriis reficere et reparare, sed etiam ad reparationes prædictæ Matricis Ecclesiæ Sanctæ Mariæ juxta villam Southampt., et cœmeterii ejusdem Ecclesiæ, ac ad omnia alia onera, ad quæ cæteri parochiani dictæ Matricis Ecclesiæ teneantur.

Proviso etiam, quòd, tam dictus strenuus vir Richardus Smith, hæredes et assignati ejus, quàm reliqui omnes in dictis villis et hamlettis, &c. habitantes, in signum subjectionis Capellæ hujus sub Ecclesiâ Matrice Beatæ Mariæ juxta Southampt. ac senioritatis ejusdem Ecclesiæ supra dictam Capellam, singulis annis de tempore ad tempus ad festum Paschatis, vel ad festum Pentecostes, ad dictam Ecclesiam Matricem venire, et in dictâ Matrice Ecclesiâ tantùm, non in dictâ Capellâ, (si tutò ad Ecclesiam parochialem venire possint,) Preces audire, et Sacramentum Eucharistiæ ibidem per-

cipere; vel si tempestate aut alio impedimento detineantur, quo minùs tunc venire possint, tum die Dominico, quo tutò venire possunt, subsequente, venire et Eucharistiam accipere omnino teneantur, absque speciali licentiâ nostrâ, seu Vicarii nostri generalis, in hâc parte obtentâ.

Proviso etiam, quòd in dictâ Capellâ Sacramentum Baptismatis non ministretur, nec Matrimonia solemnizentur, neque Verbum Dei prædicetur, neque Sacramenta vel Sacramentalia aliquibus profanis conferantur, præterquam solis inhabitantibus seu degentibus in villâ, hamlettis, &c. prædict., nec etiam reliquis dictæ Matricis Ecclesiæ parochianis in Occidentali parte ripæ inhabitantibus, inscio vel invito Rectore Ecclesiæ Matricis Sanctæ Mariæ juxta villam Southampt. prædict., seu absque assensu, consensu, et licentiâ ejusdem priùs habitâ et obtentâ.

Et ulteriùs, dicto strenuo Richardo Smith, hæredibus et assignatis suis, liberam et plenam potestatem in Domino concedimus per præsentes, idoneum Presbyterum de tempore in tempus nominandi ad deserviendum, et Divina officia in dictâ Capellâ exequenda, à nobis et successoribus nostris de tempore in tempus approbandum et licentiandum : ad quod dictus strenuus vir R. Smith, hæredes et assignati sui, et reliqui in dictis villâ et hamlettis, &c. inhabitantes, de tempore in tempus in futurum propriis suis sumptibus dictum Presbyterum sive Curatum in eâdem Capellâ deservientem, et authoritate nostrâ vel successorum nostrorum, ut præfertur, approbatum et licentiatum, alent et sustinebunt, ac annuale stipendium viginti marcarum ad minimum eidem Presbytero vel Curato præstabunt et

solvent ad quatuor festa, Nativitatis Christi, Annunciationis, Nativitatis Sancti Johannis Baptistæ, et Sancti Michaelis, per æquales portiones, sine ullâ tamen diminutione vel defalcatione juris Ecclesiastici, decimarum, oblationum, vel obventionum quarumcunque ad dictam Ecclesiam parochialem Sanctæ Mariæ, seu ad Rectorem ejus pro tempore existentem, quo modo de jure vel consuetudine spectantium seu pertinentium.

Et ulteriùs, quòd pro sepulturis in Capellâ prædictâ, et in choro seu navi ejusdem, omnibusque aliis in dictâ Capellâ vel extra gerendis, vadia quoad defunctos, tam in domo dicti strenui viri R. Smith, hæredum et assignatorum suorum, quàm in dictâ villâ, hamlettis, &c., Rectori dictæ Ecclesiæ Matricis pro tempore existenti, et successoribus suis, et Guardianis respectivè, et Clerico, cæterisque Ministris dictæ Ecclesiæ parochialis, debitè solvantur, in tam amplis modo et formâ, prout pro sepulturis in choro seu intra cancellos, seu etiam in navi dictæ Ecclesiæ Matricis, solvi consuetum fuit, et prout solvi solet et deberet, si personæ prædictæ intra cancellos seu navim dictæ Matricis Ecclesiæ sepultæ fuissent.

Quòd si autem aliquando defuerit in dictâ Capellâ Presbyter Curatus legitimè per nos aut successores nostros licentiatus et approbatus, tunc prædictus strenuus vir R. Smith, hæredes et assignati sui, ac reliqui in dictâ villâ, et hamlettis, &c. inhabitantes, ad Matricem Ecclesiam convenire, aut ibidem precibus interesse teneantur, prout antè solebant, donec dicta Capella de legitimo Curato, ad ibidem Divina celebranda, idoneè provideatur et idem admittatur. Quòd si autem aliquo tempore in posterum, quod Deus avertat, per continuos

sex menses, per culpam aut negligentiam parochianorum, defuerit idoneus Curatus in dictâ Capellâ, qui ibidem Divina celebret, aut si Curatus sit qui per sex menses continuos non celebret, tunc nobis et successoribus nostris potestatem reservamus, pro eâ vice tantùm, idoneum Curatum ad dictam Capellam nominandi, ad supplendam negligentiam dictorum R. Smith hæredum et assignatorum suorum. Quòd si autem dicta Capella decenter non fuerit reparata, vel instructa libris aliisque ad cultum Divinum necessariis, per tempus prædictum, (nisi ex legitimâ in eâ parte causâ per Episcopum approbandâ hoc contigerit,) tunc in perpetuum post dictos sex menses continuos sic elapsos, teneantur omnes infra præcinctum seu limites dictæ Capellæ inhabitantes ad Matricem Ecclesiam convenire, pro Divinis audiendis, prout ante hanc nostram Consecrationem tenebantur; aliquâ in hâc concessione seu Consecratione nostrâ in contrarium non obstante, ac perinde ac si hæc concessio seu Consecratio facta nunquam fuisset.

Postremò reservamus nobis et successoribus nostris, Episcopis Winton., potestatem visitandi dictam Capellam, prout alias Capellas infra nostram Diocesin situatas, communiter nuncupatas Peculiares, ut nobis eisque constet an decenter in reparationibus aliisque conservetur, et an omnia ibidem decenter et secundùm ordinem fiant. Quæ omnia et singula sic reservamus; quoad cætera verò præmissa, quatenus in nobis est, et de jure possumus, pro nobis et successoribus nostris decernimus et stabilimus per præsentes.

Actu demum recitato, veneratur denuo atque infit.

Blessed be Thy Name, O Lord God, for that it pleased Thee to have Thy habitation among the sons of men, and to dwell in the midst of the assembly of Thy saints upon earth: bless, we beseech Thee, this day's action unto Thy people, prosper Thou the work of our hands unto us, yea, prosper Thou our handy-work.

Finitis precationibus istis, Dominus Episcopus sedem separatim capessit, (ubi priùs,) populusque universus non communicaturus dimittitur, et porta clauditur; prior Sacellanus pergit legendo sententias illas hortatorias ad eleemosynas, interea dum alter Sacellanus singulos Communicaturos adit, atque in patinam argenteam oblationes colligit. Collecta est summa* 4*l.* 12*s.* 2*d. quam Dominus Episcopus convertendam in calicem huic Capellæ donandum decernit. Cæteris rebus ordine gestis, demum Episcopus sacram Mensam redit, (Sacellanis utrisque ad aliquantulum recedentibus,) lotisque manibus, pane fracto, vino in calicem effuso, et aquâ admistâ, stans ait,*

Almighty God our Heavenly Father, Who of His great mercy hath, &c.

Eucharistiam ipse primo loco accipit, sub utrâque specie: proximo loco tradit Fundatori, (quem jam coram sacrâ Mensâ in genua supplicem collocârant,) dein utrique Sacellano. Ad cæteros verò pergentem Episcopum atque panem iis tradentem, prior Sacellanus subsequitur, et calicem ordine porrigit. Cùm vinum, quod priùs effuderat, non sufficeret, Episcopus de novo in calicem ex poculo quod in sacrâ Mensâ stabat effundit, admistâque aquâ, recitat clarè verba illa consecratoria.

Finitâ tandem exhibitione, Dominus Episcopus ad sacræ Mensæ Septentrionem in genibus, recitante quoque populo, ait:

* See page 33, *note.*

Our Father, Which art in heaven, hallowed be Thy Name, &c.

O Lord our Heavenly Father, we Thy humble servants entirely desire, &c.

Glory be to God on high, and in earth, peace, good-will towards men.

Concludit denique cum hâc precatione.

Blessed be Thy Name, O Lord, that it hath pleased Thee to put into the heart of this Thy servant to erect an house to Thy worship and service, by whose pains, care, and cost this work was begun and finished. Bless, O Lord, his substance, and accept the work of his hands. Remember him, O our God, concerning this; wipe not out this kindness of his that he hath shewed for the house of his God and the offices thereof, and make them truly thankful to Thee, that shall enjoy the benefit thereof, and the ease of it; and what is by him well intended, make them rightly to use it, which will be the best fruit, and to God most acceptable.

Post hæc vota populum stans dimittit cum benedictione hâc.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

CONSECRATIO CŒMETERII.

Statim à prandio, (quod in ædibus suis vicinis Fundator Capellæ satis lautè apparârat domino Episcopo, atque convenarum magnæ frequentiæ,) ad rem Divinam reversis, alter Sacellanorum præit.

Our Father, which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, the power, and the glory, for ever and ever, Amen.

Post responsas, Psalmus 90 *recitatur alternis.*
Post Psalmum Episcopus cum universâ multitudine egreditur Capellâ, atque ad orientalem cœmeterii partem stans, denuo sciscitatur,

Captain Smith, for what have you called us hither again?

Ille schedulam, ut priùs, humillimè porrigit, quam præfatus à Registris recitat in hæc verba.

"In the name of Richard Smith, of Peer-tree in the county of Southampton, Esquire, R: Reverend Father in God, I present unto you the state of the village of Weston, &c. *ut priùs, usque ad,* the river cannot be passed; whereby it often cometh to pass that they have been constrained to bury their dead in the open fields, the water not being passable; or if they durst venture over, yet the dead body was followed with so little company as was no way seemly.

" And thus much formerly having been presented to your predecessor, the Right Reverend Father in God, James late Bishop of Winton, and petition to him made to give and to grant leave unto the said Richard Smith to enclose a piece of ground for a burial-place on the east side of the said river, he favourably gave licence and granted power unto the said Richard Smith so to do, as may appear by an instrument under his episcopal seal, bearing date the 23rd of February, in the year of our Lord God, according to the computation of the Church of England, 1617.

" Which place of burial being now enclosed with a decent rail of timber, at the only proper cost and charges of him the said Richard Smith, with intent and purpose that it might be dedicated and consecrated only and wholly for Christian burial, for him the said Richard Smith and his family, and the said inhabitants, and none other.

" In which respect I beseech God to accept of this sincere intent and purpose; and both he and they are together humble suitors to your Lordship as God's minister, the Bishop and Ordinary of this Diocese, in God's stead, to accept this his free-will offering, and to decree this ground severed from all former common and profane uses, and to sever it, as by the word of God and prayer, and other special religious duties, to dedicate and consecrate it to be a cemetery or place of Christian burial, as aforesaid, wherein their bodies may be laid up until the day of the general resurrection: promising that they will ever so hold it for holy ground, and use it accordingly, applying it to no other use but that only; and that they will from time to time,

and ever hereafter, as need shall be, see it conveniently repaired and fenced in such sort as a cemetery or burying-place ought to be."

Hoc ipsum verò, (ab Episcopo paucis interrogatis,) vivâ voce confirmant Fundator, et qui è viciniâ.

Lectio prima desumitur è 23. *Gen. Secunda Lectio destinabatur è primâ Epist. ad Cor. cap.* 15. *à vers.* 15. *ad finem, propter angustias temporis omissa.*

Tum dominus Episcopus in genua ibi submissus precatur.

O Lord God, Thou hast been pleased to teach us in Thy Holy Word, as to put a difference between the soul of a beast and the spirit of a man,—for the soul of a beast goes down to the earth from whence it came, and the spirit of man returneth unto God that gave it,—so to make diverse accompts of the bodies of mankind and the bodies of other living creatures; in so much as the body of Adam was resolved on, and afterwards the workmanship of Thine own hands, and endued with a soul from Thine own breath; but much more since the second Adam, Thy blessed Son, by taking upon Him our nature, exalted this flesh of ours to be flesh of His flesh, Whose flesh Thou sufferedst not to see corruption: so that the body returns to the earth, and the soul to Him that gave it. It shall from thence return again; it is but a rest, and a rest in hope, (as saith the Psalmist;) for it is a righteous thing with God that the body, which was partaker with the soul both in doing and suffering, should be raised again from the earth to be partaker also with the soul of the reward or punishment which God in mercy or justice shall reward, not to one of them alone, but jointly to them both.

There being then so great difference, it is not Thy will, O Lord, that our bodies should be cast out as the bodies of beasts, to become dung for the earth, or our bones lie scattered abroad to the sight of the sun; but, when Thy servants are gathered to their fathers, their bodies should be decently and seemly laid up in the bosom of the earth from whence they were taken.

Neither is it Thy pleasure, O Lord, that they should be buried as an ass in the open fields, but in a place chosen and set apart for that purpose.

For even so from the beginning we find the holy Patriarch Abraham, (the Father of the faithful,) would not bury his dead in the common fields; nay, nor amongst the bodies of Hethites, who were heathen men: but purchased a burial-place for himself in the plain of Mamre, which being, as it were, the churchyard of the Patriarchs, therein they laid the dead bodies of Sarah his wife, of himself, his son Isaac and Rebecca his wife; after them, Jacob and Leah were buried there.

After this manner did the Patriarchs in old time, who trusted in God, sever themselves places for burial: whose children we are so long as we do their works, and walk in the steps of their most holy faith.

Ensuing, then, the steps of the faith of our father Abraham, we for the same purpose have made choice of the very same place wherein we now are; that it may be as the cave of Mamre, even God's storehouse for the bodies of such our brethren and sisters to be laid up in as He shall ordain there to be interred, there to rest in the sleep of peace till the last trump

shall awake them; for they shall awake and rise up, that sleep in the dust; for the dew shall be as the dew of herbs, and the earth shall yield forth her dead.

We beseech Thee, good Lord, to accept this work of ours in shewing mercy to the dead: and mercifully grant, that they whose bodies shall be here bestowed, and we all, may never forget the day of putting off the tabernacle of this flesh; but that living we may think upon death, and dying we may apprehend life, and rising from the death of sin to the life of righteousness, which is the first rising of grace, we may have our parts in the second, which is the rising to glory by Thy mercy, O most gracious Lord God, Who dost live and govern all things, world without end.

Priorem dein formulam per omnia secutus, in cathedram ibi se collocat, atque actum Consecrationis promulgat.

In Dei nomine. Amen. Nos Lancelotus, permissione Divinâ Winton. Episcopus, hunc locum jacentem in vasto solo vulgò nuncupatum Ridgway-heath, infra parochiam Ecclesiæ parochialis Sanctæ Mariæ, &c., et jam propriis sumptibus strenui viri Richardi Smith de Peer-tree, Armigeri, in circuitu Capellæ, noviter ab eo quoque propriis sumptibus suis constitutæ, palis inclusum et arboribus consitum; continentem in longitudine 148 pedes aut circiter, in latitudine 124 pedes aut circiter, in toto verò circuitu 435 pedes aut circiter; à pristinis aliisque quibuscunque communibus usibus et profanis in usus sacros separandum fore decernimus, et sic separamus; ac eundem inhabitantibus vel degentibus in familiâ R. Smith, in villâ de Weston, hamlettis de Itchin, Wolston, Ridgway, et

in parte manerii de Bitterne, quæ est de parochiâ Sanctæ Mariæ juxta Southampt., in Cœmeterium sive locum sepulturæ pro corporibus inibi decedentium Christiano ritu humandis, quantum in nobis est, ac de jure et Canonibus Ecclesiasticis, ac de Statutis hujus regni Angliæ possumus, authoritate nostrâ Ordinariâ et Episcopali assignamus: ac per nomen Cœmeterii Capellæ Jesu designamus, dedicamus, et in usum prædictum consecramus; ac sic assignatum, dedicatum, et consecratum fuisse et esse, et in futurum perpetuis temporibus remanere debere, palam ac publicè declaramus; ac Cœmeterium Capellæ Jesu deinceps in perpetuum nuncupandum decernimus: privilegiis insuper omnibus et singulis Cœmeteriis et locis sepulturæ ab antiquo consecratis et dedicatis competent. Cœmeterium prædictum sive locum sepulturæ ad omnem juris effectum munitum esse volumus, et, quantum in nobis est et de jure possumus, sic munimus et stabilimus per præsentes.

Proviso tamen quòd prædict. Richardus, hæredes et assignati sui, ac reliqui in dictâ villâ, hamlettis, &c., inhabitantes, propriis suis sumptibus dictum Cœmeterium de tempore in tempus in decenti statu conservabunt, et clausuras ejus, quoties opus fuerit, sufficienter et convenienter reparabunt. Salvis etiam et omnino reservatis Rectori Ecclesiæ parochialis Sanctæ Mariæ prædictæ, ac Guardianis aliisque Ministris dictæ Ecclesiæ pro tempore existentibus in perpetuum, omnibus et singulis oblationibus, mortuariis, feudis et vadiis, pro omnibus et singulis sepulturis mortuorum in hoc Cœmeterio, aut ratione eorundem, de jure sive consuetudine debitis, et in tam amplis modo et formâ ac

si personæ prædictæ sepultæ fuissent in Cœmeterio Matricis Ecclesiæ prædictæ. Quas quidem oblationes, et mortuaria, feuda, et vadia omnia et singula, sic de jure ac consuetudine debita Rectori, Guardianis, et Ministris dictæ Matricis Ecclesiæ pro tempore existentibus, in perpetuum solvendi, quantum in nobis est, et jura patiuntur, reservamus per præsentes : salvâ item nobis et successoribus nostris, tanquam loci Ordinariis, potestate visitandi dictum Cœmeterium de tempore in tempus, et inquirendi an sufficienter reparatum fuerit in clausuris, et an omnia ibi decenter et secundum ordinem fiant ; et, si minùs fiant, per censuras ecclesiasticas corrigendi.

His finitis precatur denuo.

Lord God of Abraham, Isaac, and Jacob, Who because Thou art the God, not of the dead, but of the living, shewest hereby that they are living and not dead, and that with Thee do live the spirits of all them that die in the Lord, and in whom the souls of them that are elect, after they be delivered from the burden of this flesh, be in joy and felicity ; Thou hast said Thou wilt turn men into small dust, and after that wilt say, Return again, you children of men : Thou art the God of truth, and hast said it ; Thou art the God of power and might, and wilt do it, by that power whereby Thou art able to subdue all things unto Thyself, and bring to pass whatsoever pleaseth Thee in heaven and earth, with whom nothing is impossible.

Lord Jesu Christ, Who art the resurrection and the life, in whom if we believe, though we be dead, yet shall we live ; Who by Thy death hast overcome death, and

by Thy rising again hast opened to us the gate of everlasting life; Who shalt send Thine Angels, and gather the bodies of Thine elect from all the ends of the earth, and especially those who by a mystical union are flesh of Thy flesh, and in whose hearts Thou hast dwelt by Faith: we humbly beseech Thee for them whose bodies shall in this place be gathered to their fathers, that they may rest in this hope of resurrection to eternal life through Thee, O blessed Lord God, Who shalt change their vile bodies, that they may be like Thy glorious body, according to the mighty working whereby Thou art able to bring all things, even death and all, into subjection to Thyself.

Holy and blessed Spirit, the Lord and Giver of life, Whose temples the bodies of Thy servants are by Thy sanctifying grace dwelling in them; we verily trust that their bodies that have been Thy temples, and those hearts in which Christ hath dwelt by Faith, shall not ever dwell in corruption, but that, as by Thy sending forth Thy breath at first we received our being, motion, and life in the beginning of the creation, so at the last, by the same Spirit sending forth the same breath in the end of the consummation, life, being, and moving shall be restored us again; so that after our dissolution, as Thou didst shew Thy holy prophet, the dry bones shall come together again, bone to his bone, and sinews and flesh shall come upon them, and Thou shalt cause Thy breath to enter into them, and we shall live; and this corruption shall put on incorruption, and this mortal shall put on immortality.

God the Father, God the Son, and God the Holy Ghost, accept, sanctify, and bless this place to that end

whereunto according to Thine own ordinance we have ordained it, even to bestow the bodies of Thy servants in, till, the number of Thine elect being accomplished, they with us, and we with them, and with all other departed in the faith of Thy holy Name, shall have our consummation and bliss both in body and soul in Thy eternal and everlasting glory.

Blessed Saviour, that didst for this end die and rise again, that Thou mightest be Lord both of the living and the dead; whether we live or die, Thou art our Lord, and we are Thine; living or dying we commend ourselves unto Thee: have mercy upon us, and keep us Thine for evermore.

Reintrantes igitur Capellam cantant priorem partem Psal. 16. *Conscendit suggestum magister Mathæus Wren; Thema ei posterior pars vers.* 17. *cap.* 2. *S. Joan.* Zelus domûs tuæ, *&c. Agit de affectibus in Christo, zelo inter cæteros; nec illo falso, sed pro Deo; nec cæco, sed secundum scientiam; pro domo, pro cultu Dei; de præsentiâ Dei, præcipuè in templis; magno non morum solummodo nostrorum, sed spei quoque et Fidei incremento fulcimentoque: Deum locorum distinctione gaudere confirmat, tum exemplo mirifico Jacobi tantopere distinguentis Bethel; tum maximo omnium miraculo, quo Christus mercatores è Templo ejecit. Enarratis Christi per hoc factum devotionibus, concludit in debitam à nobis templorum reverentiam, atque istius Fundatoris encomium meritissimum.*

Cantatur pars reliqua; et vespertinæ precationes, (*incipiendo jam à symbolo Apostolico,*) *secundum communem Ecclesiæ formulam, finiuntur.*

No. IV. (Page 114.)

A Form of Consecrating Churches, Chapels, and Churchyards, *passed in the Lower House of Convocation*, 1712, with a design to have it established among the Offices of the Liturgy, and compiled chiefly for the Consecration of the (50) new Churches; *copied from the Journal of the House, and never before made public.*

When the Bishop and the Clergy, (of which there shall be two at least,) have entered the Church or Chapel in their several habits, let them, as they walk up from the west to the east end, repeat alternately the 24th Psalm, the Bishop beginning, "The earth is the Lord's," with "Gloria Patri."

When they are come to the Lord's Table, the Bishop, sitting in his chair, shall have the instrument of Dedication, Donation, and Endowment of the Church or Chapel, Churchyard or Burial-place, presented to him by the Founder or some proper substitute, which he shall cause to be read by his Register, or other officer deputed for that purpose; and, after that, the Bishop shall lay such instrument or instruments upon the Table, and, standing on the north side, shall turn to the Congregation, and say,

Dearly beloved in the Lord, forasmuch as in all ages of the world, devout and holy men, moved either by the secret inspiration of the Holy Spirit, or by express command of God, or by their own reason and sense of the natural decency of things, have erected

Houses, Tabernacles, Temples, Synagogues, and Churches for the worship of God, and separated them from all profane and common uses, in order to fill men's minds with greater reverence for His glorious Majesty, and affect their hearts with more devotion and humility when they approach His sacred presence; all which pious designs have been approved, and graciously accepted by our Heavenly Father; let us not doubt but He will also favourably approve this our godly purpose of sanctifying this place, and setting it apart in solemn manner to the performance of the several offices of our religious worship; and let us faithfully and devoutly beg His blessing on this our undertaking, and say,

[*Here let the Bishop kneel on the north side of the Table.*]

O Eternal God, mighty in power, of majesty incomprehensible, Whom even the Heaven of heavens cannot contain, much less the walls of Temples made with hands, and Who yet hast graciously been pleased to promise Thy especial presence in whatever place even two or three of Thy faithful servants shall assemble in Thy Name, to offer up their supplications and their praises to Thee; vouchsafe, O Lord, to be now present with us, who are gathered here together to consecrate this place, (with all humility and readiness of heart,) for ever, to the honour of Thy great Name, separating it from henceforth from all unhallowed, ordinary, and common uses, and dedicating it entirely to Thy service, for reading Thy most holy Word, for celebrating Thy blessed Sacraments, for offering to Thy glorious Majesty the sacrifices of prayer and

thanksgiving, for blessing Thy people in Thy Name, and for performance of all other holy ordinances. Accept, O Lord, this service at our hands; and bless it in such manner, and with such success, as may tend most to Thy Glory, and the furtherance of our happiness, through Jesus Christ our blessed Lord and Saviour. Amen.

We know, O Lord, we are not worthy to appoint unto Thee any place, or offer to Thee anything belonging to us; yet we beseech Thee, out of Thine infinite goodness, to be present now among us in this religious action, and graciously to accept and prosper this our undertaking. Receive the prayers and intercessions of us and all other Thy servants, who, either now or hereafter entering into this Thy House, shall call upon Thee; and give both them and us grace, (whenever we draw near to Thy courts,) to prepare our hearts with reverence and godly fear; affect us with an awful apprehension of Thy Heavenly Majesty, and with a deep sense of our own unworthiness to appear before Thee, that, so approaching Thy Sanctuary with lowliness and devotion, we may be careful to bring with us clean thoughts, pure and humble hearts, bodies undefiled, and minds sanctified, and, washing our hands in innocency, may come to Thine Altar an acceptable people, through Jesus Christ our Lord. Amen.

After this, let the Bishop, continuing where he is, say the following prayers, standing up, and with his face to the Congregation.

Regard, O Lord, the supplications of Thy servants, and grant that whosoever shall be dedicated to Thee

in Thy house by baptism may be sanctified with the Holy Ghost, delivered from Thy wrath, received into the Ark of Christ's Church, and ever remain in the number of Thy faithful and elect children. Amen.

Grant, O Lord, that they who in this place shall, in their own persons, undertake to renew the promises and vows made by their sureties for them at their baptism, and thereupon shall be confirmed by the Bishop, may receive such a measure of Thy Holy Spirit, that they may be enabled faithfully to fulfil the same, and grow in grace to their lives' end. Amen.

Grant, O Lord, that whosoever shall, in this place, receive the blessed Sacrament of the body and blood of Christ Thy Son, may come with faith, charity, and true repentance, and, being fulfilled with Thy grace and heavenly benediction, may, to their great and endless comfort, obtain remission of their sins, and all other benefits of His passion. Amen.

Grant, O Lord, that by Thy holy Word, which shall be read and preached within this place, the hearers may both perceive and know what things they ought to do, and may have grace and power to fulfil the same. Amen.

Grant, O Lord, that whosoever shall be joined together, in this place, in the holy estate of matrimony, may surely perform and keep the vow and covenant betwixt them made, and may remain in perfect love and peace together unto their lives' end. Amen.

Grant, we beseech Thee, blessed Lord, that whosoever shall draw near unto Thee, in this house, to give Thee thanks for the great benefits they have received at Thy hands, to set forth Thy most worthy praise, to

hear Thy most Holy word, or to ask such things as are requisite and necessary as well for the body as the soul, may do it with that stedfastness of faith, that seriousness, attention, and devout affection, that Thou mayest accept their bounden duty and service, giving them grace to be doers of Thy word, and not hearers only, and vouchsafing to them whatever else in Thy infinite wisdom and goodness Thou shalt see to be most expedient for them; and this we beg for Jesus Christ His sake, our blessed Lord and Saviour. Amen.

After this, let one of the Priests, (the appointed Curate of the place, if he be present,) begin the service for the day, except where it is otherwise ordered.

Proper Psalms, 84, 122, 132.
First Lesson, 1 Kings, c. viii. from v. 22 to v. 62.
Second Lesson, St. John, c. ii. from v. 13 to the end.

In the Second Service, after the Commandments, and one of the Collects for the Queen, instead of the Collect for the day, shall be used these following:

O Lord Almighty, King of heaven and earth, Who, in the day-time by a cloud, and in the night by fire, didst declare Thy presence by Thy moving tabernacle in the wilderness, and, by like sensible and glorious manifestations of Thyself, didst consecrate the Temple of Jerusalem for the place of Thy settled abode among Thy chosen people, vouchsafe, we beseech Thee, to encompass this Thy house, and all that are in it, with Thy gracious favour; inflame our hearts with that holy fire from heaven that may consume in us whatsoever is vile and earthy, and kindle in our souls a

fervent and constant love of Thee; make us truly sensible how great an honour it is to be admitted into Thy sanctuary, to present ourselves and our supplications before the throne of Thy grace, that so we may never presume to approach Thy house with hypocritical and cold devotions, drawing near unto Thee with our lips while our hearts are far from Thee. Let us always approach Thy holy courts with reverence and godly fear; let us behave ourselves in Thy sanctuary as mindful of Thine especial presence, so that we may depart thence endued with greater measures of Thy grace, and fulfilled with Thy heavenly benedictions; through Jesus Christ our Lord, to whom with Thee, O Father, and the Holy Ghost, be ascribed, as is most due, all glory, might, and majesty, both now and evermore. Amen.

O most blessed Saviour, Who, by Thy gracious presence at the feast of Dedication, didst approve and honour such religious services as this which we are now performing unto Thee, be present at this time with us also by Thy Holy Spirit: and, because holiness becometh Thine house for ever, sanctify us, we pray Thee, that we may be living temples, holy and acceptable unto Thee; and so dwell in our hearts by faith, and possess our souls by Thy grace, that nothing which defileth may enter into us, but that, being cleansed from all carnal and corrupt affections, we may ever be devoutly given to serve Thee in all good works, Who art our Saviour, Lord, and God, blessed for evermore. Amen.

The Epistle, 1 Cor. c. iii. from v. 16 to the end.
The Gospel, St. John, c. x. from v. 22 to v. 30.

After the Communion, before the final blessing, let the Bishop say,

Blessed be Thy Name, O Lord God, for that it pleaseth Thee to have Thy habitation among the sons of men, and to dwell in the midst of the assembly of the saints upon earth. Bless, we beseech Thee, the religious performance of this day; and grant that in this place, now set apart to Thy service, Thy holy Name may be worshipped in truth and purity to all generations, through Jesus Christ our Lord. Amen.

If the Church to be consecrated be one of those which are ordered to be built by the late Act of Parliament, let the Bishop also say,

Blessed be Thy Name, O Lord God, that it hath pleased Thee by Thy good Spirit to dispose our Sovereign Lady, and the Estates of this realm, to supply the spiritual wants of Thy people, by appointing this and many other Churches to be erected and dedicated to Thy worship and service: multiply Thy blessings upon them for their pious regard to Thy honour and to the good of souls; remember them concerning this, and wipe not out the kindness they have shewn to Thy Church, and to the offices thereof; and grant that our gracious Queen may see and long enjoy the fruits of her godly zeal, in the edification of the members of our Church, and in the reduction of those that have strayed from it, that we may all live together in the unity of the Spirit, and in the bond of peace, through Jesus Christ our Lord. Amen.

If the Church or Chapel was built and endowed by any private person or persons then alive, let the Bishop say the following prayer:

Blessed be Thy Name, O Lord, that it hath pleased Thee to put it into the heart of Thy servant, (or servants,) N—— to erect this house to Thy honour and worship. Bless, O Lord, him, (her, or them,) his, (her, or their) family and substance, and accept the work of his, (her, or their) hands; remember him, (her, or them) concerning this; wipe not out this kindness that he, (she, or they) hath (or have) shewed for the house of his, (her, or their) God and the offices thereof; and grant that all they, who shall enjoy the benefit of this pious work, may shew forth their thankfulness by making a right use of it, to the glory of Thy blessed Name, through Jesus Christ our Lord. Amen.

The peace of God—

When the service in the Church is finished, let the Bishop and Clergy, with the people, go into the Churchyard, and, standing in some convenient place, let the Bishop say the following prayer.

O God, Who hast taught us in Thy holy word that there is a difference between the spirit of a beast that goeth downwards to the earth, and the spirit of a man which ascendeth up to God who gave it; and likewise by the example of Thy holy servants, in all ages, hast taught us to assign peculiar places where the bodies of Thy saints may rest in peace, and be preserved from all indignities, whilst their souls are safely kept in the hands of their faithful Redeemer: accept, we beseech Thee, this charitable work of ours in separating this

portion of ground to that good purpose, and give us grace, that, by the frequent instances of mortality we behold, we may learn and seriously consider how frail and uncertain our condition here on earth is, and so number our days as to apply our hearts unto wisdom; that in the midst of life thinking upon death, and daily preparing ourselves for the judgment that is to follow, we may have our part in the resurrection to life with Him, who died for our sins, and rose again for our justification, and now liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all evermore. Amen.

If there be only a Churchyard to be consecrated, adjoining to any Church or Chapel, let the common service of the day be read in the Church or Chapel, and at the end thereof let the instrument of Donation be read before the Bishop in the Churchyard; and then let the Bishop use the foregoing prayer.

But if the Churchyard or Burial-place be remote from the Church or Chapel, it shall suffice to use only the prayer appointed for that purpose, the instrument of Donation being first read.

No. V. (Page 115.)

A Form * of Consecrating Churches, Chapels, and Churchyards or Places of Burial, (adopted by Convocation, July 1, 1715.)

When the Bishop and the Clergy, of which there shall be two at least, have entered the Church or Chapel in their several habits, let them, as they walk up from the west to the east end, repeat alternately the 24th Psalm, the Bishop beginning, "The earth is the Lord's," &c., with "Gloria Patri."

When they are come to the Lord's Table, the Bishop, sitting in his chair, shall have the instrument of Dedication, Donation, and Endowment of the Church or Chapel, Churchyard or Burial-place, presented to him by the Founder or some proper person, which he shall cause to be read by his Register, or other officer deputed for that purpose; and, after that, the Bishop shall lay such instrument or instruments upon the Table, and, standing on the north side thereof, shall turn to the Congregation and say,

Dearly beloved in the Lord, forasmuch as devout and holy men, as well under the Law as under the Gospel, moved either by the secret inspiration of the Blessed Spirit, or by express command of God, or by their own reason and sense of the natural decency of things, have erected Houses for the public worship of

* This form is taken from the records of the *Upper House*, as approved by the Bishops.

God, and separated them from all profane and common uses, in order to fill men's minds with greater reverence for His glorious Majesty, and affect their hearts with more devotion and humility in His service; which pious works have been approved and graciously accepted by our Heavenly Father: let us not doubt but He will also favourably approve this our godly purpose of setting apart this place in solemn manner to the performance of the several offices of our religious worship, and let us faithfully and devoutly beg His blessing on this our undertaking, and say,

The Bishop, kneeling, shall say the prayer following:

O Eternal God, mighty in power, of majesty incomprehensible, Whom the Heaven of heavens cannot contain, much less the walls of Temples made with hands, and Who yet hast been graciously pleased to promise Thy especial presence in whatever place even two or three of Thy faithful servants shall assemble in Thy Name to offer up their supplications and their praises to Thee; vouchsafe, O Lord, to be now present with us, who are gathered here together to consecrate this place with all humility and readiness of heart to the honour of Thy great Name, separating it henceforth from all unhallowed, ordinary, and common uses, and dedicating it entirely to Thy service, for reading therein Thy most holy Word, for celebrating Thy holy Sacraments, for offering to Thy glorious Majesty the sacrifices of prayer and thanksgivings, for blessing Thy people in Thy Name, and performing of all other ordinances. Accept, O Lord, this service at our hands, and bless it with such success as may tend most to

Thy glory, and the furtherance of our happiness, through Jesus Christ our blessed Lord and Saviour. Amen.

After this, let the Bishop stand up, and, turning his face toward the Congregation, say the following prayers:

Regard, O Lord, the supplications of Thy servants, and grant that whosoever shall be dedicated to Thee in this house by baptism may be sanctified with the Holy Ghost, delivered from Thy wrath, received into the Ark of Christ's Church, and ever remain in the number of Thy faithful and elect children. Amen.

Grant, O Lord, that they who at this place shall, in their own persons, undertake to renew the promises and vows made by their sureties for them at their baptism, may receive such a measure of Thy Holy Spirit, that they may be enabled faithfully to fulfil the same, and grow in grace to their lives' end.

Grant, O Lord, that whosoever shall receive, in this place, the blessed Sacrament of the body and blood of Christ Thy Son, may come to that holy ordinance with faith, charity, and true repentance, and, being filled with Thy grace and heavenly benediction, may, to their great and endless comfort, obtain remission of their sins, and all other benefits of His passion. Amen.

Grant, O Lord, that by Thy holy Word, which shall be read and preached within this place, the hearers thereof may both perceive and know what things they ought to do, and may have grace and power to fulfil the same. Amen.

Grant, O Lord, that whosoever shall be joined together, in this place, in the holy estate of matrimony,

may faithfully perform and keep the vow and covenant betwixt them made, and may remain in perfect love together unto their lives' end. Amen.

Grant, we beseech Thee, blessed Lord, that whosoever shall draw near unto Thee, in this place, to give Thee thanks for the great benefits they have received at Thy hands, to set forth Thy most worthy praise, to confess their sins unto Thee, humbly to beg Thy pardon for what they have done amiss, or to ask such other things as are requisite and necessary as well for the body as the soul, may do it with that stedfastness of faith, that seriousness, attention, and devout affection of mind, that Thou mayest accept their bounden duty and service, and vouchsafe to them whatsoever else in Thy infinite wisdom Thou shalt see to be most expedient for them. And this we beg for Jesus Christ His sake, our blessed Lord and Saviour. Amen.

After this, let one of the Priests, (the appointed Curate of the place, if he be present,) begin and read the service for the day, except where it is otherwise ordered.

Proper Psalms, 84, 122, 132.

The first Lesson, 1 Kings, chap. viii. from vers. 22 to vers. 62.

Second Lesson, Hebrews, x. from vers. 19 to vers. 26.

Then go on with the rest of the service, as upon Litany days; after which, let the Bishop proceed to the Communion service, and after the Commandments, and one of the Collects for the King, instead of the Collect for the day, shall be used this following:

O most Gracious Lord God, we acknowledge that we are not worthy to offer unto Thee anything belonging

to us, yet we beseech Thee out of Thine infinite goodness graciously to accept the dedication of this place to Thy service, and to prosper this our undertaking; receive the prayers and intercessions of us and all other Thy servants, who, either now or hereafter entering into this house, shall call upon Thee, and give both them and us grace to prepare our hearts to serve Thee with reverence and godly fear; affect us with an awful apprehension of Thy heavenly Majesty, and with a deep sense of our own unworthiness, that so approaching Thy sanctuary with lowliness and devotion, and bringing with us clean thoughts, pure hearts, bodies undefiled, and minds sanctified, we may be an acceptable people in Thy sight, through Jesus Christ our Lord. Amen.

Epistle, 1 Cor. xi. from vers. 17 to 19.
Gospel, St. John ii. from vers. 13 to 17.

Then shall follow the Nicene Creed and Sermon; after which, the Bishop is to proceed in the service of the Communion. If the Church or Chapel was built and endowed by any private person or persons, then the Bishop may add the following prayer, immediately after the "Gloria in excelsis:"

Blessed be Thy Name, O Lord, that it hath pleased Thee to put it into the heart of Thy servant N—— to erect this house for Thy honour and worship. Bless, O Lord, him, his family and substance, and accept this his pious charitable work; remember him concerning this, wipe not out this kindness that he hath shewed for Thy house and the offices thereof, and grant that all they who shall enjoy the benefit of this pious work may shew forth their thankfulness by

making a right use of it, to the glory of Thy blessed name, through Jesus Christ our Lord. Amen.

Prevent us, O Lord, &c.
The peace of God, &c.

When the service in the Church is finished, let the Bishop and Clergy with the people go into the Churchyard, and, standing in some convenient place, let the Bishop say the following prayers:

O God, who hast taught us in Thy holy word that there is a difference between the spirit of a beast that goeth downward to the earth, and the spirit of a man which ascendeth up to God who gave it; and likewise hast taught us that the bodies of Thy saints are committed to the ground in sure and certain hope of the resurrection to eternal life: accept, we beseech Thee, this charitable work of ours in separating this portion of ground, that they may rest in peace, and be preserved from all indignities; and give us all grace, that, by the frequent instances of mortality we behold, we may learn and seriously consider how frail and uncertain our condition here on earth is, and so number our days as to apply our hearts unto wisdom, that in the midst of life thinking upon death, and daily preparing ourselves for the judgment that is to follow, we may have our part in the resurrection with Him, who died for our sins, and rose again for our justification, and now liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all evermore. Amen.

If there be only a Churchyard to be consecrated, adjoining to any Church or Chapel, let the common service of the day be read in the Church or Chapel, and at the end thereof let the instrument of Donation be read before the Bishop in the Churchyard, and then let the Bishop use the foregoing prayer.

But if the Churchyard or Burial-place be remote from the Church or Chapel, it shall suffice to use only the prayer before appointed for that purpose, the instrument of Donation being first read.

No. VI. (Page 121.)

DE ECCLESIIS ET CAPELLIS.

Modus procedendi, in negotio Consecrationis et Dedicationis Ecclesiæ Parochialis, et Cœmeterii ejusdem Ecclesiæ.

Regist. Episc. London. Laud. fol. 7.

Dedicatio et Consecratio Ecclesiæ Parochialis *Sancti Johannis*, in villâ *de Stanmore Magnâ*, in comitatu Middlesexiæ, (noviter extructæ in agro, eidem villæ sive oppido, contiguo,) unà cum Cœmeterio eidem adjacente.

Juxta villam, sive oppidum, de Stanmore Magnâ prædictâ, pristinis temporibus, erecta fuit Ecclesia, quæ, (per multas temporum vices rerumque discrimina,) integra stetit et inconcussa; *donec*, vetustate ruinosâ, hominum incuriâ, de eâ minimè cogitantium, collapsura penitùs fuerit, et dirutura funditùs; *quibus* ruinis, ne inopinatò laboraret, venerabilis vir Dominus *Johannes Wolstenholme*, Miles, (qui in dictâ villâ tantùm nutritus fuit,) heroicos planè animos gestans atque inspiratos de Cœlo, commune hoc religionis dispendium privatis, sed non minimis, redemit expensis; et Ecclesiam egregiam, (quam Deo, ejusque Divino cultui, dicari supplex vovit,) ab antiquâ Ecclesiâ remotam, sed oppido magìs contiguam, et in agro Stanmoriensi, parochianis magìs accommodam, (licentiâ sive facul-

tate reverendi in Christo patris Domini Episcopi London. priùs obtentâ,) magnificè extruxit.

Spectato itaque probatoque Ecclesiæ hujus omni apparatu, adest tandem reverendus in Christo pater *Gulielmus*, honorandissimus Dominus London. Episcopus, decimo septimo die Julii, anno Domini Millesimo sexcentesimo tricesimo secundo, horâ octavâ matutinâ aut eò circiter; erat autem dies Martis.

Episcopus statim ingressus Ecclesiam induit se episcopalibus, et sequentes eum, qui à sacris domesticis, venerabiles viri Willielmus Heywood et Willielmus Bray, sacræ Theologiæ Baccalaurei, sacerdotalibus induuntur.

Egressus denique Episcopus cum illis, (convenarum magnâ stipante catervâ,) Fundatorem Ecclesiæ affari auditur in hæc ferè verba :

"*Sir John Wolstenholme, you have often been an earnest suitor to me that I would come hither to you; now I am come, I would know what you have to say to me.*"

Tunc ille, summâ cum reverentiâ, schedulam petitoriam humillimè porrigit, quam suo nomine recitari cupit; quam, ad ejus instantiam, venerabilis vir *Arthurus Ducke*, Legum Doctor, dicti reverendi patris Vicarius in spiritualibus generalis et Officialis principalis, clarâ voce sic perlegit :

Petitio Fundatoris Ecclesiæ et Parochianorum.

'The humble Petition of the Right Worshipful Sir John Wolstenholme, Knight, and of the Rector, Church-

wardens, and Parishioners of Great Stanmore, in the County of Middlesex,

"Humbly sheweth,

"That whereas the ancient fabrick of the Parish Church of *Great Stanmore* aforesaid was much ruined and decayed, and the access thereunto very incommodious for the Parishioners; and whereas, by your Honour's authority, the fabrick of the said Church was demolished and pulled down, and the same now rebuilt and re-edified at the proper cost and charges of the said Sir John Wolstenholme, and now placed, with the approbation of your Lordship, and the Parishioners' general consent, in this place, as most convenient for the inhabitants; and whereas the Right Worshipful Sir Thomas Lake, Knight, William Robinson, and Barbara Burnell, Widow, have freely given this parcel of ground for the building of the said Church thereupon, and for a Churchyard to be thereunto annexed:

"Our most humble petition, therefore, to your Honour is, that you would be pleased, by virtue of your Pastoral and Episcopal office, to separate the said place from all profane uses; to *dedicate* and *consecrate* the same to the honour and worship of God; and assign it to be, perpetually, our Parish Church and Churchyard, to the use aforesaid. And your Petitioners shall daily pray," &c.

Post hæc, Episcopus; "*Sir, if this be your desire, and of the Parishioners, in the name of God let us begin.*"

Orditur igitur à Psalmo vicesimo quarto; "*The earth is the Lord's, and all that therein is,*" &c.

Dicto autem "*Glory be to the Father*," &c., paulatim se promovit Episcopus ad portam Ecclesiæ, atque ait, Psalmo centesimo vigesimo secundo; "*I was glad when they said unto me, We will go into the house of the Lord*," &c.

Substitit itaque præ foribus universa multitudo cum Fundatore et Sacellanis, qui genua statim flectunt, ubi spectari commodè audirique possint à plebe; atque Episcopus ait, "*Let us dedicate and offer unto God this place with the same prayer that King David did dedicate and offer up his.*" "*Blessed be Thou, O Lord God*," &c.

Hæc precatus *Baptisterium* adit, atque impositâ manu ait, "*Regard, O Lord, the supplications of Thy servants*," &c.

Suggestum dein; "*Grant that Thy Holy Word, which from this place shall be read*," &c.

Sacram etiam *Mensam;* "*Grant that all they that shall at any time partake at this Table*," &c.

Locum Nuptiarum; "*Grant that such persons as shall be here joined inthe holy estate of Matrimony*," &c.

Universum denique *Pavimentum;* "*Grant to such bodies as shall be here interred*," &c.

Tunc, flexis denuò genibus ante sacrosanctam Mensam, pergit porrò; "*Grant that this place, which is here dedicated unto Thee by our office and ministry*," &c.

His solenni ac Divino celebratis ordine, reverendus pater antedictus Ecclesiam prædictam exivit, ac ad areas, sive fundos pro defunctorum sepulturâ assignatos, accessit; dictosque fundos, sequentibus eum Sacellanis, ac venerabili viro Domino Johanne Wolstenholme, Milite, Domino Thomâ Lake, Milite, Arthuro

Ducke, Legum Doctore, multisque aliis ibidem parochianis, circumivit; ac, in Templum rediens, infantulum quendam baptizavit nomenque *Johannis* eidem imposuit.

Modò præmissis debitè peractis, reverendus pater prædictus, à præfatâ Ecclesiâ, ad aream, sive fundum sepulturæ prædictum, flexit gressus; eundemque fundum, sive aream, et totam illius superficiem sepulturæ destinatam, non solùm circuitu circumscripsit, sed Cœmeterii titulo, et à fundis adjacentibus seclusit, cadaverum compositioni, à profanis usibus, dedicavit et separavit, ita orans; "*O Lord God, Thou hast been pleased to put a difference,*" &c.

Dein venerabiles viri Domini Thomas Lake et Johannes Wolstenholme, Milites, Willielmus Robinson, et Barbara Burnell, Vidua, totum et omne jus et interesse respectivè suum in fundo sive areâ, infra cujus limites Ecclesiæ fabrica et Cœmeterium hujusmodi continentur, in usus prædictos liberè, spontè, et voluntariè dederunt et obtulerunt, prout per indenturas suas, inde factas et dicto reverendo patri oblatas, pleniùs appareat; et ne postera progenies sacrum fundum, in quo antiqua et demolita Ecclesia nuper stetit, profanare, aut Cœmeterium ejusdem, in usus communes, præsumat, dictus reverendus pater, authoritate suâ Ordinariâ et Episcopali, decrevit, ut imperpetuum nullo profano violetur usu, ut sepibus muniretur, dictumque fundum (sic separatum) Rectori Ecclesiæ pro tempore existenti, ejusque successoribus pro eorum respectivè temporibus existentibus, cum consensu majoris et dignioris partis inhabitantium tunc præsentium, in perpetuum allocavit et destinavit.

His finitis, venerabilis vir Arthurus Ducke, Legum Doctor, vicarius antedictus, sententiam Dedicationis, sive Consecrationis, Cœmeterii prædicti eidem reverendo patri præsentavit; Dominationem suam obnixè rogans ex parte parochianorum dictæ Parochiæ, quatenus, virtute officii sui pastoralis, dictam sententiam promulgare ac fundum prædictum à communibus usibus, ac in usus sacros, dedicare dignaretur. Cujus petitioni libenter annuens Dominus Episcopus, sententiamque prædictam publicè legendo, dictam aream sive fundum sub hâc consecravit formâ, videlicet:

Tenor Sententiæ latæ super Consecratione Cœmeterii.

"In Dei Nomine, Amen. Cùm antiqua Ecclesiæ Parochialis *de Stanmore Magnâ,* in comitatu Middlesexiæ, Diœceseos London., fabrica vetusta fuerit et ruinosa; cùmque parochiani accessum ad eandem Ecclesiam difficilem et incommodum habuerint, et, ob causas prædictas, Rector et parochiani hujus Parochiæ fabricam Ecclesiæ prædictæ in alio loco, magìs commodo, infra limites parochiæ prædictæ collocandi à nobis licentiam obtinuerint; cùmque venerabilis vir Dominus Johannes Wolstenholme, Miles, cultui religioso addictus, præsentis Ecclesiæ fabricam, in istâ quâ nunc cernitur formâ, suis propriis sumptibus, erigi et ædificari curaverit; cùmque venerabilis vir Dominus Thomas Lake, Miles, Barbara Burnell, Vidua, et Willielmus Robinson, Generosus, hujus parochiæ incolæ, totam hanc aream, sive fundum, continentem in longitudine, ab orientali parte occidentalem versus, ducentos et sexaginta quatuor pedes, et ab australi parte borealem versus ducentos et septuaginta tres pedes, aut eo

circiter, ad eos nuper spectantes, Deo et huic Ecclesiæ *de Stanmore Magnâ* prædictâ, pietatis intuitu, et pro dictæ Ecclesiæ fabricâ construendâ, et pro Cœmeterio, et mortuis in eodem sepeliendis, liberè obtulerint et donaverint; cúmque tam præfatus venerabilis vir Dominus Johannes Wolstenholme, Miles, quàm Rector, incolæ et inhabitantes hujus parochiæ, unanimi consensu, nobis humiliter supplicaverint, quatenus nos, authoritate nostrâ Ordinariâ et Episcopali, aream istam, sive fundum, à communibus et humanis usibus separare, ad usus sacros et Divinos convertere, ac in Cœmeterium, pro sepulturâ corporum demortuorum in parochiâ prædictâ, consecrare dignaremur: cui quidem petitioni annuentes, ad hujus fundi dedicationem sive Consecrationem procedendum fore decernimus, et procedimus in hâc quæ sequitur formâ. Sciant igitur omnes, præsentes et futuri, quòd nos *Gulielmus*, permissione Divinâ *Londin' Episcopus*, Dei Omnipotentis Nomine primitùs invocato, Ejusque auxilio implorato, aream hanc, sive fundum sic (ut præfertur) donatum, ab omnibus humanis et profanis usibus, authoritate nostrâ Ordinariâ et Episcopali, separamus, et in Cœmeterium, sive locum sepulturæ corporum demortuorum, dedicamus et consecramus, eandemque aream sive fundum, in Cœmeterium prædictum annectimus et adjungimus imperpetuum; sicque in usum Rectoris et parochianorum parochiæ de Stanmore Magnâ (aliàs *Great Stanmore*) prædictâ, eorumque successorum, ad effectum prædictum, convertendum et assignandum esse volumus, sicque convertimus et assignamus. Hunc denique locum sive fundum, ad honorem Dei et usum prædictum, sic (ut præfertur) dedicatum et con-

secratum, per nomen Cœmeterii de Stanmore Magnâ prædictâ, in perpetuum appellandum et denominandum fore, authoritate nostrâ Ordinariâ et Episcopali, statuimus, decernimus, et declaramus; sicque appellamus et denominamus, per præsentes. Privilegiis insuper omnibus et singulis, in eâ parte usitatis et requisitis, et antiquo Cœmeterio sive loco sepulturæ dictæ Ecclesiæ ad omnem juris effectum, hujusmodi Cœmeterium, sive locum sepulturæ, munitum esse volumus; et quantum in nobis est, et de jure possumus, tenore præsentium sic munimus et stabilimus; imponentes huic jam consecrato Cœmeterio, ac etiam reservantes dictæ Ecclesiæ, et Rectori ejusdem, aliisque Ministris Ecclesiasticis ibidem, omnia et singula talia jura, emolumenta, pensiones, portiones, et pecuniarum summas, ratione sepulturæ, aut alio quocunque modo, debita, in tam amplis modo et formâ, uti olim solvebantur, aut solvi consueverunt ab antiquo, pro sepulturâ in veteri dictæ Ecclesiæ Cœmeterio, sive loco sepulturæ præassignato et consecrato; sicque imponimus et reservamus, per præsentes.

"*Guil' London.*"

Lectâ et promulgatâ dictâ sententiâ Dedicationis, precatur Episcopus; "*O Lord God of Abraham, Isaac, and Jacob,*" &c.

Quibus finitis, solemniter in Templum procedit Episcopus; sedes quisque suas jussi capescunt, atque ad Liturgiam Sacellani sese parant.

Alter Sacellanorum, coram sacrosanctâ Mensâ venerans, incipit; "*If we say that we have no sin, we deceive ourselves,*" &c.

Tum alter, in Analogiâ stans, subjungit ; "*Almighty God, the Father of our Lord Jesus Christ,*" &c.

Psalmi sequuntur pro tempore, 84, 122, et 132, alternatim populo respondente, quibus facultas erat.

Et Libri Lectio prima desumitur à 28 cap. Genesis, à 10 versu ad finem.

Hymnus, "*We praise Thee, O God,*" &c.

Sequitur Lectio secunda, à secundo capite Johannis, à 13 versu ad finem.

Psalmus 100, "*O be joyful in the Lord, all ye Lands,*" &c.

"*I believe in God the Father Almighty,*" &c.

Post tertias Collectas usitatas, specialem hanc addidit ; "*O Lord God Almighty,*" &c.

Jam alter Capellanus denuo exiens, et venerans ante sacram Mensam, incipit Litaniam ; "*O God, the Father of Heaven,*" &c. ; et tunc, "*Our Father, which art in Heaven,*" &c. ; "*O Lord, deal not with us after our sins,*" &c. ; et quæ sequuntur ad finem Litaniæ ; et precationem illam pro Clero, "*Almighty and everlasting God, who alone workest great marvels,*" &c. ; interseritur ista, "*O Lord God, which dwellest not in temples made with hands,*" &c.

Finitis precibus Divinis, conscendit Suggestum Willielmus Rainsford, Sacræ Theologiæ Baccalaureus, qui (inter cetera) doctè egit et theologicè, *cùm de Omnipresentiâ Divinâ ubivis locorum, tum speciatim, pro beneplacito suo, in Ecclesiâ ; deque reverentiâ et veneratione ibidem debitâ ; deque Fundatoris in omnes, tum præcipuè in domum Dei, profusâ largitate.*

Finitâ tandem concione, Epistolam secundus Sacel-

lanus ante sacram Mensam stans legit, e primâ ad Cor. cap. 3, à versu 16 ad finem.

Sacrosanctum verò Evangelium prior Sacellanus, ibidem stans, recitat è 10 cap. Johannis, à versu 22 ad finem.

Nicenum Symbolum pronunciatur, universis stantibus.

Post illa, Episcopus, sede suâ egressus, coram sacrâ Mensâ sese provolvit, dicens ; " *Let us pray the prayer of King Solomon, which he prayed in the dedication of his Temple,*" &c.

Dein in cathedram, in cancello positam, se collocat, assidentibus venerabili viro *Arthuro Ducke*, Legum Doctore, Cancellario Domini Episcopi, à dextris, et Capellanis à sinistris ; dictusque venerabilis vir *Arthurus Ducke* resurgens, humiliter nomine Domini *Johannis Wolstenholme*, Militis, Fundatoris hujus Ecclesiæ, parochianorum, Paternitatem suam obtestatur, ut domum hanc, sic (ut præfertur) Deo dicatam, Deo Ejusque sacro Nomini per sententiam suam definitivam confirmare et stabilire dignaretur ; porrigitque sententiam Consecrationis hujusmodi, quam Dominus Episcopus, sub tenore verborum sequentium, promulgavit in hâc formâ :

Sententia lata super Dedicatione et Consecratione Ecclesiæ.

" *In Dei Nomine, Amen.* Cùm antiqua Ecclesiæ Parochialis *de Stanmore Magnâ*, in comitatu Middlesexiæ, Diœceseôs London', fabrica vetusta fuerit et ruinosa ; cùmque parochiani accessum ad eandem Ecclesiam difficilem et incommodum habuerint, et, ob causas prædictas, Rector et parochiani hujus paro-

chiæ prædictæ fabricam Ecclesiæ prædictæ in alio loco, magìs commodo, infra limites parochiæ prædictæ, collocandi à nobis licentiam obtinuerint ; cùmque venerabilis vir Dominus Johannes Wolstenholme, Miles, cultui religioso addictus, præsentis Ecclesiæ fabricam, continentem in longitudine, in navi ejusdem Ecclesiæ, ab occidentali parte orientalem versus, sexaginta tres pedes, et in latitudine triginta sex pedes, infra limites verò cancelli continentem, ab oriente occidentem versus, triginta sex pedes aut eò circiter, suis propriis sumptibus erigi et ædificari curaverit ; eandemque Altari seu Mensâ sacrâ, Baptisterio, Suggesto, aliisque omnibus et singulis ad Divina celebrandum necessariis, decenter et laudabiliter instruxerit et exornaverit ; cùmque venerabilis vir Dominus Thomas Lake, Miles, Barbara Burnell, et Willielmus Robinson, Generosus, hujus parochiæ incolæ, totam istam aream sive fundum, super quo hujus Ecclesiæ fabrica ædificata est, in usus Divinos dedicandum et consecrandum, liberè obtulerint et donaverint ; cùmque tam præfatus venerabilis vir Dominus Johannes Wolstenholme, quàm Rector, incolæ, et inhabitantes hujus parochiæ de Stanmore Magnâ, (aliàs *Great Stanmore*,) unanimi consensu, nobis humiliter supplicaverint, quatenus *nos Guilielmus*, permissione Divinâ London' Episcopus, authoritate nostrâ Ordinariâ et Episcopali, dictam Ecclesiam ab omnibus quibuscunque profanis et humanis usibus separare, et in usus sacros et Divinos dedicare, et in Ecclesiam Parochialem parochiæ consecrare, dignaremur : cui quidem petitioni favorabiliter inclinantes et annuentes, ad Ecclesiæ hujus Dedicationem et Consecrationem procedendum fore decernimus, et pro-

cedimus in hâc quæ sequitur formâ : Sciant igitur omnes præsentes et futuri, quòd *nos Guilielmus*, permissione Divinâ London' Episcopus, Dei Omnipotentis Nomine invocato, Ejusque auxilio primitùs implorato, Ecclesiam hanc, sic (ut præfertur) ædificatam, extructam, et erectam, authoritate nostrâ Ordinariâ et Episcopali, ab omni usu profano seu communi in perpetuum segregamus et separamus, Divinoque cultui et Divinorum celebrationi in Dei honorem, et in Ecclesiam Parochialem parochiæ *de Stanmore Magnâ* prædictâ dedicamus et consecramus; ac insuper eâdem authoritate nostrâ concedimus, volumus, et ordinamus quòd, amodò in perpetuum, in hâc Ecclesiâ preces publicæ, juxta sacram Ecclesiæ Anglicanæ Liturgiam, jugiter recitentur, Verbum Dei sincerè tractetur et prædicetur, Sacramenta et Sacramentalia celebrentur, Matrimonia solemnizentur, fideles demortui et in unitate Ecclesiæ, vitæ et mortis suarum tempore, existentes, inhumentur et sepeliantur, cæteraque omnia et singula fiant et peragantur, quæ jure Divino, vel canonibus et constitutionibus aut legibus Ecclesiæ Anglicanæ, circa Divinum cultum, ad Dei gloriam, Ecclesiæ incrementum, et salutem facienda fuerint ; et hanc denique Ecclesiam ad honorem Dei, sic (ut præmittitur) constructam, per nomen Ecclesiæ *Sancti Johannis Evangelistæ* in Stanmore Magnâ, (aliàs *Great Stanmore*,) Deo dedicamus, offerimus, et consecramus; et sic denominandam in perpetuum, eandemque Ecclesiam Parochialem parochianis de Stanmore prædictâ, perpetuis futuris temporibus fore et esse debere, authoritate nostrâ Ordinariâ et Episcopali, statuimus, decernimus et declaramus. Privilegiis insuper omnibus et singulis, in eâ parte

usitatis et requisitis, Ecclesiam hanc, ad omnem juris effectum, munitam esse volumus; et quantum in nobis est, et de jure possumus, munimus et stabilimus per præsentes; salvo in omnibus jure cujuscunque.

"*Guil' London.*"

Actu sive sententiâ Dedicationis demum recitatâ, denuo veneratur Episcopus atque ait, "*Blessed be the Name of the Lord,*" &c.

Finitis precationibus istis, Dominus Episcopus sedem capescit; ubi priùs populus universus, non communicaturus, dimittitur et portæ clauduntur.

Sacram deinde Eucharistiam, (assistentibus eum Sacellanis,) Fundatori et nonnullis è dignioribus, juxta sacram Ecclesiæ Anglicanæ Liturgiam, humiliter administravit.

Finitâ tandem exhibitione, cum hâc precatione concludit; "*Blessed be Thy Name, O Lord,*" &c.

Et post hæc vota, populum cum benedictione Apostolicâ dimittit.—(*Oughton's Ordo Judiciorum*, vol. ii. p. 249.)

THE END.

LONDON:
Printed by S. & J. BENTLEY, WILSON, and FLEY,
Bangor House, Shoe Lane.

THE

Reconsecration, Reconciliation, etc.,

OF

CHURCHES,

ACCORDING TO THE

LAW AND PRACTICE OF THE CHURCH.

WITH AN APPENDIX

CONTAINING

COPIES OF ORIGINAL INSTRUMENTS IN THE LAMBETH LIBRARY.

WRITTEN AT THE REQUEST OF THE EXETER DIOCESAN ARCHITECTURAL SOCIETY.

BY

E. C. HARINGTON, A.M.

CHANCELLOR OF THE CATHEDRAL CHURCH OF EXETER,
AUTHOR OF THE "IMPORTANCE, ETC., OF THE RITE OF CONSECRATION OF CHURCHES," ETC.

LONDON:
F. AND J. RIVINGTON.
OXFORD: J. H. PARKER. CAMBRIDGE: MACMILLAN AND Co.
EXETER: J. H. WALLIS. PLYMOUTH: R. LIDSTONE.
MDCCCL.

OXFORD:
PRINTED BY I. SHRIMPTON.

THE

RECONSECRATION, RECONCILIATION, &c. OF CHURCHES.

At a time when so many Churches and Chapels, throughout the length and breadth of the land, are being rebuilt, restored, and enlarged,—not to refer to various alterations and minor restorations in sacred edifices, which are happily of such frequent occurrence at the present period,—it is no matter of surprise that the several Societies, connected immediately with the erection and improvement of Churches, should be frequently and anxiously applied to, in the hope that many difficulties, touching the *Consecration*, *Reconsecration*, *Reconciliation*, and *Confirmation of Churches*, may be solved by an appeal to the Societies in question. The *Church-building* and *Architectural Societies* are, accordingly, placed at times in the position of being called upon to form an opinion, and to give advice, upon some intricate point connected with this subject, the solution of which lies concealed in some ponderous tome of Canon Law; and the object of this present Paper, written at the request of the *Exeter Architectural Society*, is to aid investigation under these circumstances. I have already in a larger work, on "*The Object, Importance, and Anti-*

quity of the Rite of Consecration of Churches," entered fully into the general question of the *Consecration of Churches.* The purport of the following Paper, drawn up with a view of preventing parties, frequently uninformed, from acting in matters ecclesiastical solely on their own responsibility, is to explain succinctly what the law and practice of the Church has been, and is, touching the immediate points of the *Reconsecration* and *Reconciliation* of Churches. And a careful perusal of the authorities adduced in the notes, will, I trust, convince any unprejudiced mind, that Church-builders and Church-restorers have rules and examples to guide them, whereby, in every case of enlargement or restoration, they may ascertain, with some degree of accuracy, the particular *Episcopal Act* required to be performed, either in person or by deputy,—(to quote the language of Mountaigne, Bishop of London in 1622,) —'PRO BENEDICTIONE[a] OPERIS.'

[a] The following passage from *Godolphin* will apply indirectly to all the cases above mentioned. "Although the Patron might choose the ground, yet the *Prelate* was to come and *consecrate* it; the Patron might bring the stones, but the *Bishop* laid the foundation; the workmen with the materials might make a house, but the *Bishop* by the *consecration* made it a *Church.* It was but the dead body of a temple, till it received the being of a *Church* by the influence of the *Diocesan.* Thence it was that the privilege of a new Church followed not the building, but the *consecration* thereof; as was well observed by that devout and learned King Alfred, in the fifth Canon of his *Ecclesiastical Laws,* where he saith, 'that if a man pursued by his enemy fly to the temple, no man shall thence take him away for the space of seven days;' which law was yet made a caution, '*that this freedom shall not be granted to any Church but such as shall be consecrated by the*

To elucidate the question, then, of the "*Reconsecration and Reconciliation of Churches*," the following summary is extracted from *Gibson's Codex*[b], in

Bishop.' "—Godolphin's *Repertorium Canonicum*, p. 48. The Canon of *Alfred* above quoted is this, "*De sacrarum ædium immunitate.*—Unicuique porro Templo, *religiosè ab Episcopo consecrato*, hanc pacem concedimus. Si quis alteri inimicatur, isque Templi suffugium implorarit, per septem dies a nemine abstrahitor, si quidem præ fame vivere possit, et viam vi non aperuerit."—Lambard's *Archaionomia*, p. 29. The reader will find the particular point considered at large in my work on '*The object, &c., of the Rite of Consecration of Churches*,' passim. I must, however, add one passage from Gibson's *Codex*: "*The law takes no notice of Churches or Chapels, till they are consecrated by the Bishop.* And this is the reason why a *Church or not a Church*, a *Chapel or not a Chapel*, shall be certified by the *Bishop.* But the *Canon Law* supposes, that, with consent of the Bishop, not only divine service may be performed, but also Sacraments administered in Churches and Chapels not consecrated; inasmuch as it provides, that a Church shall have privilege of immunity, '*in quâ divina mysteria celebrantur, licet adhuc non extiterit consecrata*;' and there are many *licenses* to that effect granted on special occasions in our ecclesiastical records, which are also agreeable to the rule of the ancient Canon Law, where the right of administering is fixed disjunctively, either on the *consecration*, or the *permission* of the *Bishop.* '*Missarum solennia non ubique, sed in Locis ab Episcopo consecratis, vel ubi ipse permiserit, celebranda esse censemus.*' And again, 'Hic ergo, id est, in præsenti vita positos oportet nos agnoscere voluntatem Dei, ubi et agendi, et sacrificandi est locus: *quoniam in aliis locis sacrificare et missas celebrare non licet, nisi in his, in quibus Episcopus proprius jusserit, aut ab Episcopo regulariter ordinato, tenent videlicet civitatem, consecrata fuerint.* Aliter enim non sunt hæc agenda, nec rite celebranda.' "—*Codex*, vol. i. p. 190.

[b] Should the *Codex* not be accessible to the reader, he will find similar information on the subject immediately before us, in Bullingbrooke's *Ecclesiastical Law*, vol. i. tit. 9. ch. 1; and in Stephens's *Practical Treatise of the Laws relating to the Clergy*, vol. i. pp. 274-7.

his "*Rules of Common and Canon Law, concerning the Consecration of Churches;*" to which I have added other authorities, and subjoined the several Canons referred to; in order that the Law and Practice of the Church, from a very early period to the beginning of the 17th century, may be examined with the attention which the subject demands.

"A Church once consecrated may not be consecrated again; '*Ecclesiis semel consecratis Deo non iterum debet consecratio adhiberi.*' To which general rule[c] one exception was, '*nisi sint sanguinis effusione pollutæ,*' and in that case the Canon supposes a *reconsecration;* though the common method in England was, a *reconciliation*[d] only, as appears by

[c] The exceptions stated in the *Decretum* are *three:* "Ecclesiis semel Deo consecratis non debet iterum Consecratio adhiberi, nisi aut *ab igne exustæ*, aut *sanguinis effusione*, aut *cujuscunque semine pollutæ fuerint.*"—(*Corpus Juris Can.*, vol. i. p. 1894. edit. 1606.) Upon an apparent discrepancy in the Canons, on the question of *Reconsecration* and *Reconciliation*, I have subsequently enlarged. See pp. 43—50.

[d] In these days, when so little respect is paid to God's House compared with that of primitive times, the allusion to the *Reconciliation* of a Church may savour of "antiquated folly," and the act itself be called "a wretched ceremonial of a past time." I may suggest, therefore, that the perusal of the following passage from a Council at Cologne, containing the *moral* of the ceremony, may remove objections, and perhaps impart instruction. "Fit autem hæc reconciliatio, non quod templum reverà polluatur: Ecclesia enim cum sancta sit coinquinari non potest, imo ipsius loci sanctitas infamiam loci abolet. Sed cum Templum locus sit, ubi delictorum venia postulatur, ubi salutaris hostia pro peccatis immolatur, ubi Deo laudes exsolvuntur, ubi tutela refugii esse debet, fit ut scandalum, horror, atque abominatio turpitudinis, et

innumerable instances in our Ecclesiastical records. But in point of ruins[e], or decay, the only exception to the general rule laid down in the Canon is, '*nisi sint ab igne exustæ*,' (id est, '*pro majori parte; aliàs secus*,' as the Gloss adds.) And a Decretal Epistle of Innocent the Third, where the *covering* was consumed, is, '*inquisitioni*[f] *tuæ taliter respondemus, quod, cum parietes in sua integritate permanserint, et Tabula Altaris mota*[g] *vel enormiter læsa non fuerit, ob causam prædictam, nec Ecclesia, nec Altare, debet denuo consecrari.*' Thus, a Chapel in the suburbs of Hereford, which belonged to the priory of *St. John of Jerusalem*, had been from the time of the dissolution of Monasteries '*ad sæculares usus applicata, et prophanata*, scilicet, *cubile factum pro*

peccati ibi commissi, propositum quoque, et voluntas lethaliter delinquentis in causa sint, ut sacer locus reconciliatur; *idque ad exemplum et terrorem, ut videntes locum sacrum, seu inanimatum templum, nulli peccato obnoxium, levari et purificari, delicti horrore concutiantur, et recogitent, quantum pro expiatione delictorum, et vivo Dei Templo, sit elaborandum.*"—Vid. Paravicini *Polyanthea Sacrorum Canonum*, verb. Ecclesia, tom. ii. p. 25. (See *Appendix* A.)

[e] Gibson's statement seems hardly to accord with the Canon Law as laid down by *Ferraris*, (*Promta Bibliotheca*, verb. *Ecclesia*.) which I have given at large in a subsequent page. (See p. 32 et sq.)

[f] Gibson has omitted a portion of the Decretal Epistle, which ran thus,—" Ligneis ædificiis Ecclesiæ vestræ casu consumptis, parietibus tamen illæsis, ac mensa principalis Altaris, in sua extremitate, modicam passa fracturam; Inquisitioni tuæ," &c.—Vid. Paravicini *Polyanthea Sacrorum Canonum*, verb. '*Ecclesia*.'

[g] On the question of the *destruction* or *removal* of the *Altar* involving the *reconsecration* of the Church, I have, in a subsequent note, (see p. 16,) given the opinions of *Durandus*, *Van-Espen*, *Ferraris*, &c.

bestiis, ac pabuli pro eisdem et fœni repositorium;' yet, because the walls and roof were never demolished, a *reconciliation* was judged sufficient; '*Quoniam parietes*[h] *et tecta ejusdem Capellæ nunquam devoluta erant, reconsecrationem ejusdem omnino necessariam non esse censentes, eandem Capellam ab omni impedimento Canonico de et ex profanatione prædictâ contracto et incurso, quantum in nobis est et de jure possumus, eximimus, et relaxamus, et eandem reconciliamus.*' In like manner, when another Chapel had been long disused, and was repaired, and made fit for Divine service, the tenor of the *reconciliation* was, '*Eandem Capellam ab omni impedimento Canonico, et ex profanatione quacunque, (si quæ esset,) contracto et incurso, quantum in nobis est et de jure possumus, auctoritate nostra eximimus, et relaxamus, eandemque reconciliamus*[i].'

"But, on the contrary, when the Church of Southmalling[k] had not only been polluted '*per be-*

[h] The Canon Law says, "Consecrari denuo potest Ecclesia, si ipsa vel *in totum*, vel *ex majori parte destructa fuerit.*"—(*Ferraris, Promta Biblioth.*)

[i] By the kind permission of His Grace the Archbishop of Canterbury, and through the obliging assistance of Felix Knyvett, Esq., his Grace's Secretary, and of the Rev. John Thomas, Librarian to his Grace, I am enabled to give the Instruments entire to which Bishop Gibson refers:—See *Appendix* B.

[k] The following is the Instrument referred to: "*Inhibitio, de non celebrando in Ecclesiâ noviter constructâ, ante Consecrationem.*" "Georgius, &c. (1620) universis et singulis Rectoribus, &c., per Provinciam nostram Cantuar' ubilibet constitutis; et præsertim Rectori, &c., *de Southmallinge*, &c., salutem. Cùm Ecclesia de Southmallinge parochialis, &c., per plurimos annos ultimè elapsos dilapidata, devastatâ, et prostrata fuerit, areaque super quam Ec-

stias, et animalia diversorum generum, aliisque modis prophanata et polluta, et sic diu per incolàs et inhabitantes ejusdem parochiæ pollui et prophanari permissa,' but was also *new-built*[1], and then used for

clesia prædicta fundata sive ædificata fuit, et cimiterium ejusdem post et citra ruinam et destructionem ejusdem, per bestias et animalia diversorum generum aliisque modis prophanata et polluta, et sic diu per incolas et inhabitantes ejusdem parochiæ pollui et prophanari permissa fuerint, in animarum eorundem grave periculum, et perniciosum aliorum exemplum ; cumque iidem parochiani multorum sumptibus et expensis, ac præsertim munificentiâ regiâ Ecclesiam prædict' (sic ut præfertur) dilapidatam, devastatam, et penitus prostratam, noviter construxerint et reædificaverint, ac in eâdem Ecclesiâ (*nullâ per Archiepiscopum vel Episcopum præhabitâ aut præcedente benedictione* seu *consecratione*) Divina officia ibidem ministrari, ac corpora ibidem decedentium sepeliri permiserint ; idcirco nos (uti ex debito commissi nobis officii pastoralis tenemur) tantum nefas præterire nolentes, vobis conjunctim et divisim committimus ac firmiter injungendo mandamus, quatenus Curatum, Ministrum, vel Ministros præfatæ Ecclesiæ, aliosque quoscunque, necnon omnes et singulos ejusdem parochiæ œconomos sive gardianos, omnesque parochianos ejusdem, per affixtionem præsentium in valvis Ecclesiæ prædictæ, ab ingressu ejusdem interdictos et suspensos fuisse et esse (quibus etiam tenore præsentium sic interdicimus) palam et publicè intimetis, seu intimari faciatis, *donec Ecclesia præfata et cimiterium ejusdem per nos, aut alium auctoritate nostrâ munitum, canonicè et legitimè consecrata fuerint, prout jura et sanctiones Ecclesiæ in eâ parte editæ postulant.* Mandantes insuper, ne quis in Ecclesiâ de Southmallinge prædict' *Divina celebrare, aut ipsos parochianos, aliosve, ad Divina officia aut ecclesiasticam sepulturam ibi admittere, eis seu Sacramenta ecclesiastica quomodolibet ministrare præsumat,* post hujusmodi intimationem, inhibitionem, et interdictum, donec aliud à nobis super hoc receperitis in mandatis. In cujus rei, &c. Dat."—*Gibson's Codex*, Appendix, p. 1463. (See a similar Instrument, bearing date 1377, in *Appendix* A.)

[1] See the several Canons on this head, in subsequent pages, (pp. 32 et sq.)

Divine offices without new Consecration, Archbishop Abbot, (A.D. 1611,) interdicted the Minister, Churchwardens, and Parishioners '*ab ingressu Ecclesiæ, donec Ecclesia præfata, et Cœmeterium ejusdem, per nos aut alium auctoritate nostrâ munitum, canonicè et legitimè consecrata fuerint; prout jura et sanctiones*[m] *Ecclesiæ in eâ parte editæ postulant.*'" "It is" (adds Gibson) "much to be desired, that those who may be concerned in these matters should at least have a *general aim* of the proper and regular method of proceeding, from the practice of former times, in cases of the like nature."

Johnson says, that, "in case a Consecrated Church be polluted by murder, adultery, fornication, or the like, the *Form of Reconciliation*[n] *is left*

[m] It is interesting to remark, that in 1611 the authority of the Canon Law in this particular was recognised and acted upon. —See *Gibson's Codex*, as to the "*body of the Canon Law being received by the Church as a law, where no rule is provided by our domestic laws.*" The extract is given in a subsequent note. (See page 30.) I would add, that Archbishop Abbot's Inhibition appears to have been taken from a similar Instrument under the hand of Archbishop Sudbury, A.D. 1377, and directed against the Bishop of St. Asaph. (See Wilkins's *Concilia*, vol. iii. p. 122. See also *Appendix* A.)

[n] The form adopted by the Church of Rome, "*De Ecclesiæ et Cœmeterii Reconciliatione*," may be seen in the *Pontificale Romanum;* in *Martene, de Ritibus, &c.;* and *Ferraris' Promta Bibliotheca.* The reasons assigned by Johnson for the *reconciliation* of a Church are given in the pseudo-Nicene Canon as a ground for *reconsecration*, "nisi sanguinis effusione, aut cujuscunque semine pollutæ fuerint." (See the subject fully discussed in pp. 43—50, &c.)

to the Bishop's discretion[o]." (*Vade-Mecum*, vol. i. p. 28.)

I have subjoined a reference to the *Reconciliation* of *Lichfield Cathedral* by Bishop Hacket, in 1669,

[o] It would appear that the Cathedral Church of *Exeter* suffered pollution, "*per sanguinis effusionem*," in the 15th century, and was "*reconciled*" accordingly. "This year (A.D. 1459) there happened an affray in the body of *St. Peter's*, the Cathedral Church, between some young gentlemen, divers of them being grievously wounded: and because the said Church (in common opinion) was thereby thought to be unhallowed, and polluted by blood-shedding, the Dean and Chapter therefore commanded the Church-doors to be shut, and the services therein to cease, until the said Church should be new hallowed or consecrated; which, in the Diocesan's absence, (*George Nevil*, afterwards Archbishop of York,) they procured one *Thomas* (Bekynton), then suffragan to the Bishop of Bath, to do, and to restore the said Church to its former state." (Izacke's *Antiquities of Exeter*, p. 85.) And we may conjecture that the Form "*Reconciliatio Ecclesiæ*," which appears in the *Liber Pontificalis* of Bishop Lacy, (lately printed from the original, in the possession of the Dean and Chapter of Exeter,) was used on the above occasion.—The following extract from the life of Archbishop *Chichele* will give the reader some idea of the mode pursued in case of *pollution*, in the early part of the 15th century. "The same year, by a signal example of his (Chichele's) justice and courage, he shewed how much all people whatsoever in that age stood in awe of the authority of the Church. For on the Easter day, the Lord Strange, with the Lady Elizabeth his wife, and a great train of servants attending them, coming to St. Dunstan's Church to vespers, and meeting Sir John Trussel there, with whom he had an ancient quarrel, his servants drew their swords in the Church, wounded Sir John, his son, and some others of his family, and killed one Thomas Petwardy, a citizen of London, who to accommodate the matter between them had thrust himself into the scuffle. The matter being brought before the Archbishop (Chichele, A D. 1417,) *he interdicted the Church, which had been polluted with blood*, the authors and accomplices of the crime were publicly excommunicated, and cursed before the people at St.

after it had been "polluted, profaned, and almost demolished," by "disloyal rebels," and subsequently

Paul's cross, and the Archbishop, sitting as Judge in St. Paul's Church, after he had examined into the fact, imposed this penance on the Lord Strange and his Lady, who fell on their knees before him, and humbly begged pardon of the Church; that their servants in their shirts and drawers only, and he and his wife with tapers in their hands, should go through the great street of the city, from St. Paul's to St. Dunstan's;—all which was performed with great solemnity; and when the Archbishop *purified* St. Dunstan's Church, the Lady Strange filled the vessels with water; they were also commanded to offer, each of them, a pyx and altar-cloth." (Duck's *Life of Chichele*, p. 76.) Martene, referring to the murder of Archbishop Becket, says, "Ecclesiam duobus præsertim modis violari contingit: cum homicidium aut grave aliquod crimen in ea committitur, vel cum incendio aut forte fortuna majori ex parte concidit. Primo casu cessabant olim in ea officia omnia divina, omnia sacrificia, denudabantur Altaria, portæ claudebantur. Ita—'Post mortem B. Thomæ martyris fere anno integro, Ecclesia Cantuariensis a divinis cessavit obsequiis, continuis perstitit in lamentis, subversum est Ecclesiæ pavimentum, et sonus est campanarum suspensus, nudati sunt parietes ornamentis, et sic quasi in cinere et cilicio exequias in tristitia et mærore persolvit,'—ut scribit Matthæus Paris ad annum 1172. Postea vero solemni ritu ab Episcopo *reconciliabatur*." (*De Antiquis Ecclesiæ Ritibus*, *tom.* 2. *lib.* 2. *cap.* 15.) I must add that portion of the passage from Matthew Paris which Martene has omitted, as it refers indirectly to the Diocese of Exeter: "Sed tandem ad matris suæ Dorobornensis Ecclesiæ vocationem, in festo sancti Thomæ Apostoli, suffraganei convenerunt Episcopi, ut Ecclesiam, longa suspensione consternatam, juxta mandatum Dom. Papæ, in statum pristinum reformarent. *Bartholomæus* igitur *Exoniensis Episcopus*, ad petitionem conventus, Missam celebraturus solennem, et sermonem ad populum habiturus, sic exorsus est: *Secundùm multitudinem dolorum meorum in corde meo, consolationes Tuæ lætificant animam meam.*" Matt. Paris, *Hist. Angl.* A.D. 1173, p. 105.

The reader will find an interesting account of "*The Reconciliation of Lichfield Cathedral, by Bishop Hacket*," A.D. 1669, in

" re-edified and repaired," by the zeal of the Bishop, " after eight years labor." I will add in this place

the *Hierurgia Anglicana*, p. 118. I extract the following :— " This rare building was finished in eight years, to the admiration of all the country; the same hands which laid the foundation laying the top stone also: all which owes itself to his great fidelity, incredible prudence in contriving, bargaining with workmen, unspeakable diligence in soliciting for money, paying it, and overseeing all. Nehemiah's eye was ever upon the building of the Temple, and therefore the work proceeded with incredible expedition. The Cathedral being so well finished, upon Chrismas-eve, anno 1669, his Lordship dedicated it to Christ's honor and service, with all fitting solemnity that he could pick out of ancient rituals in the manner following. His Lordship, being arrayed in his Episcopal habiliments, and attended upon by several Prebends and officers of the Church, and also accompanied with many knights and gentlemen, as likewise with the Baliffs and Aldermen of the city of Lichfield, with a great multitude of other people, entered at the West Door of the Church, Humphrey Persehouse, Gent., his Lordship's apparitor-general going foremost, after whom followed the singing-boys and choristers, and all others belonging to the choir of the said Church, who first marched up to the south aisle on the right hand of the said Church, where my Lord Bishop with a loud voice repeated the first verse of the 24th Psalm, and afterwards the Quire alternately sang the whole Psalm to the organ. Then in the same order they marched to the north aisle of the said Church, when the Bishop in like manner began the first verse of the 100th Psalm, which was afterwards also sung out by the company. Then all marched to the upper part of the body of the Church, where the Bishop in like manner began the 102nd Psalm, which likewise the Choir finished. Then my Lord Bishop commanded the doors of the Quire to be opened, and in like manner first encompassed it upon the south side, where the Bishop also first began to sing the first verse of the 122nd Psalm, the company finishing the rest, and with the like ceremony passing to the north side thereof, sung the 132nd Psalm in like manner. This procession being ended, the Reverend Bishop came to the Faldistory, in the middle of the Quire, and having first upon his knees prayed privately to himself, afterwards with a loud voice in

the following Instrument by Bishop Hall, referring to "the re-opening of *St. John Baptist's Chapel*,

the English tongue called upon the people to kneel down and pray after him, saying, 'Our Father,' &c." Then follows a series of prayers, the tenor of which may be learnt from one or two brief extracts: "This sacred House, dedicated of old time to Thine honor, hath been greatly polluted by the long sieges and dreadful wars of most profane and disloyal rebels: We beseech Thee, good Father, upon our devout and earnest prayer, to restore it this day to the use of Thy sacred worship . . . . that this Thy Sanctuary, having long continued under much pollution, *may be Reconciled to Thee*, and from henceforth and for ever be acceptable unto Thee; and that the spots of all blood, profaneness, and sacrilege may be washed out by Thy pardon and forgiveness." Again: "Almighty God, the Restorer and Preserver of all that is called Thine, since this Cathedral Church is once again made fit for Thy service, and *Reconciled to Thy worship and honor*, preserve it henceforth and for ever," &c. "Then the Bishop pronounced a solemn blessing upon the whole administration performed, and upon all that were present. Then followed the service of Morning Prayer for that day, two especial anthems in extraordinary being added. Provision was made instantly for alms to the poor."—(*Century of Sermons*, pp. 31—35, fol. 1675.) See "An Account of the Life and Death of Bishop Hacket, prefixed to his *Century of Sermons*, by T. Plume, D.D. 1675." See also *Biographia Britannica*, verb. '*Hacket;*' from which I extract the following. "The stone roof, the timber, lead, and iron, glass, stalls, organs, and utensils of rich value (belonging to Lichfield Cathedral) were all embezzelled. Two thousand great shot, and fifteen hundred grenadoes, that had been discharged against it, had quite battered down the spire and most of the fabrick. But the Bishop (Hacket) the very next morning after his arrival, set his own coach-horses to work, together with other teams, to carry away the rubbish; which being cleared, he procured the best workmen of all sorts, and in eight years caused the whole roof from one end to the other to be all repaired with stone, 411 feet in length; to be all laid with good timber, given by K. Charles 2, and all leaded thoroughly. He also beautified the choir with comely stalls of exquisite workmanship; and set up an excellent

near *East Gate*, (*Exeter*,) on the 21st of September, A.D. 1639, which had been lately rebuilt by Alice Hele, a very charitable and respectable widow."

"In Dei Nomine, Amen, Nos Josephus Providentiâ Divinâ Exoniensis Episcopus omnibus ad quos hoc præsens scriptum pervenerit Salutem in Domino sempiternam. Cum quædam Capella prope Portam Orientalem Civitatis Exoniæ ad Hospitium Sancti Johannis ibidem ab antiquo fundatum, ut fertur, spectans, multis retroactis annis valde ruinosa ac squalida extiterit, nunc vero piâ devotione erga Deum et Ecclesiam venerabilis mulieris Aliciæ Hele viduæ nuper Civitatis Exoniæ defunctæ propriis suis sumptibus et expensis reædificata, reparata et ornata existit; cumque eadem capella proculdubio retroactis temporibus ad Sacra et Divina inibi celebranda ordinata, destinata et consecrata fuerit,—Cumque cives etiam civitatis prædictæ Hospitium Sancti Johannis prædictum, sumptibus non modicis ad commune bonum, puerorum educationem et pauperum sustentationem nuper reædificaverint et nobis etiam humiliter supplicaverint, quatenus eandem capellam ad usum pristinum restituti dignaremur. Nos igitur hujusmodi petitioni annuentes, eandem capellam ad usum proprium et pristinum destinari volumus, dictamque capellam vim omnem primæ consecrationis (non obstante ullâ temporis aut usûs intermissione) illibatam et integram re-

organ, which cost above £600. He had even contracted for six large bells, but lived only to have the tenor hanged, the rest being done by his executor."

tinere pronunciamus, decernimus, et declaramus, et sic imposterum haberi volumus per præsentes. In Cujus Rei testimonium Sigillum nostrum Episcopale præsentibus apponi fecimus. Datum in Palatio nostro Exoniæ vicesimo primo Die mensis Septembris, Anno Domini millesimo sexcentesimo tricesimo nono et consecrationis nostræ anno duodecimo.

Jo^{s} Exon."

(See Dr. Oliver's *History of Exeter*, p. 90, and *Appendix*, p. 102. See also Izacke's *Antiquities of Exeter*, p. 155.)

Lewis, in his chapter on "*the authority of the Canon Law for the reconsecration of Churches*," writes thus: "It must be owned, there is some difference among the *Canonists*[p] in their opinions concerning the *reconsecration* of Churches; though all that I have consulted on this subject agree that a Church that has been *rebuilt* ought to be *reconsecrated.* The reader possibly may expect some satisfaction on this point, especially considering how lately it has been debated; (A.D. 1723;) and what vile aspersions have been cast upon the most primitive Bishop of Rochester for his *reconsecrating* a Church at Greenwich, that was built upon the *old foundation*[q]. I confess myself a very unskilful *Canonist*,

[p] See this question enlarged upon in pp. 43—50.

[q] The Bishop of Rochester appears to have been a better canonist than his maligners: "Ecclesia a primo lapide reædificata debet novâ consecratione dicari:" "Si parietes Ecclesiæ sint destructi, et a fundamentis iterum reædificentur, Ecclesia jam consecrata iterum consecranda est:" "Si tota Ecclesia aut major ejus pars simul funditus corruerit, et ex toto fuerit reparata, reconse-

and unequal to manage a dispute of this nature; but I shall faithfully lay down what I have collected from an author (*Gratiani Decreta, De Consecratione*, dist. 1.) that makes the best figure in that profession, and whose authority has been ever allowed its due weight in the decision of such controversies. 'Churches[r] or Altars, whose consecrations are *uncertain*, ought to be *consecrated* without dispute.' 'A Church[s] built upon *the ground* where an *old one*

cranda est." These are the rules laid down by *Durandus*, *Van-Espen*, *Ferraris*, and all other Canonists.

[r] I have subjoined the several Canons in the original which are referred to by *Lewis*. "De Ecclesiarum Consecrationibus quotics dubitant, ut nec certa scriptura, nec testes existant, à quibus Consecrationem sciant, absque ullâ dubitatione scitote eas esse consecrandas." Again: "Ecclesiæ vel altaria, quæ ambigua sunt de Consecratione, consecrentur."—(*Gratiani Decreta.*) *Ferraris* says, "Quomodo autem constare possit de Consecratione Ecclesiæ non inutilis investigatio est; 'Per unum testem, qui dicat fuisse consecratam, sive de visu, sive de auditu, vel per notam in libris Ecclesiæ, vel pariete, sive tabulâ marmoreâ, quia tunc sufficiunt semiplenæ probationes, quando nemini fit prejudicium.'"—(*Ferraris*, verb. *Ecclesia.*) I subjoin also the following from Durandus: "Reconsecranda est Ecclesia, si dubium sit utrum aliquando fuerit consecrata, eo quod super hoc nulla scriptura, vel pictura, aut sculptura nullusque etiam unicus testis de visu, vel etiam de auditu, qui (ut quidam dicunt) sufficeret." (*Rationale, lib.* i. *cap.* 6. *sec.* 31.) Van-Espen writes, "Sicuti Baptismus denuo reiterari potest, si dubitetur an valide collatus fuerit, ita quoque consecratio Ecclesiæ reiteranda est, si de ea dubitetur: *Can.* 18. *dist.* 1. *De Consecrat.:* ubi sub nomine Concilii Meldensis refertur; 'Ecclesiæ vel Altaria quæ *ambigua* sunt de consecratione, consecrentur, et superflua Altaria destruantur.'"—(*Opera, tom.* i. *Pars* 2. *sect.* 2. *tit.* 1. *cap.* 5. on the '*Unius Testimonium*' referred to by Ferraris, see Devoti *Institutiones Canonicæ, lib.* iii. *tit.* 9. § 8.)

[s] "Consecrari verò denuo potest Ecclesia, si ipsa vel in totum, vel ex majori parte destructa fuerit." "Ecclesia ex toto, vel

stood, is not to be esteemed the *same* Church, but must be *consecrated*, as if there never had been a Church in that place.' 'If[t] the walls are *rebuilt* from the *foundation*, the Church ought to be *consecrated* again.' 'If the Altar[u] be *broken down* or *removed*, the Church is to be newly consecrated.' (See *Ferraris*, verb. '*Ecclesia*,' who questions this Canon: see also the subjoined note[x], in which

secundùm partem majorem simul destructa, execratur, et indiget novâ Consecratione, licet ex eâdem materiâ reædificetur."—*Ferraris' Promta Bibliotheca.*)

[t] "Ecclesiæ sunt consecrandæ si parietes de novo sunt funditus reparati."—(*Gratiani Decreta.*) "Si parietes Ecclesiæ sint destructi, et a fundamentis iterum reædificentur, Ecclesia jam consecrata iterum consecranda est." (*Ferraris' Prom. Bib.*)

[u] "Si motum fuerit altare, denuo consecrent Ecclesiam; si parietes mutantur, et non altare, salibus tantùm exorcisent."—*Gratiani Decreta.* See Van-Espen on this Canon, *Opera*, *tom.* i. *pars* 2. *sect.* 2. *tit.* 1. *cap.* 5.

[x] I have again referred to the authority of *Ferraris* on this point (inf. p. 41) when giving at large the *Canon Law* on the subject of the consecration of Churches. I would, however, in this place, subjoin passages from Durandus, Ferraris, and Van-Espen, and an extract from Mr. Maskell's *Monumenta*, bearing upon this immediate question. "Ecclesia propter altaris vel structuræ motionem, vel fractionem, reconsecranda non est, quia alia est altaris consecratio, et alia Ecclesiæ. Si è converso, Ecclesia totaliter destructa, altare non læditur, Ecclesia ipsa reparata solum, et non altare reconsecratur." (*Rationale Div. Off., lib.* 1. *cap.* 6. *sect.* 32.) Mr. Maskell observes that "there were some difficulties in deciding whether, if the Altar was destroyed or removed, a reconsecration of the Church would be required. The latter practice (as now observed, I believe, by the Church of Rome) was against it. This appears to have been the received opinion in the time of the author of the Pupilla; who adopts the rule, 'propter altaris fractionem aut destructionem vel mensæ amotionem, non reconsecratur Ecclesia sed solum Altare' (*loc. cit. F.*) But St. Anselm thought otherwise,

other authorities on the point are given at length.) 'If the fabric of a Church becomes wholly ruinous,

and the practice of the Church of England, we must conclude, in his day was also contrary. He is replying to a question upon the point, put to him by an Abbot: 'In hoc omnes concordant quod violato principali, tota Ecclesia cum Altari iterum consecranda est: nec Ecclesia consecranda est sine consecratione Altaris, aut principalis, aut alicujus alterius in eadem Ecclesia.'"—(*Monumenta Ritualia*, vol. iii. Prelim. Diss., p. 148.) Ferraris and Van-Espen tell us, that St. Anselm was misled by a false Decretal: "Hic vero non est prætereundum (writes Ferraris) quod sæculo xi. persuasum fuit, principali altari everso, totam Ecclesiam esse consecrandam. Fundata autem fuit persuasio hæc in Canone falsò Hygino Papæ adscripto, (A.D. 381)." So also Van-Espen, who quotes St. Anselm, and adds, "Quod hîc Anselmus dicit de Decretis *Urbani* intelligi debet de Decreto quod sub nomine Hygini Papæ extat apud Gratianum, *Dist.* i. *De Consecrat.* Can. 19. . . . . Præcitatum Decretum Hygino Papæ, qui seculo 2 sedit, adscribi non posse eruditis hodie sit persuasum." And he adduces a very valid reason;—"Observat Joannes Baptista Thiers in sua Dissertatione de principalioribus Ecclesiarum Altaribus (cap. 2) sat verisimile esse, *nullam specialem consecrationem altaribus ante seculum quintum fuisse impensam; sed quod solo attactu Corporis et Sanguinis Domini consecrata reputarentur.*" Van-Espen adds—"Hoc constat, seculo undecimo sententiam ab Anselmo relatam (A.D. 1093) communiter fuisse receptam, idque auctoritate dicti Canonis Hygino adscripti. Unde eodem tempore S. Ivo Carnotensis (A.D. 1101) consultus super eodem dubio, rescribit in eandem sententiam, idque eodem adducto Canone; quem etiam ipse tanquam ex Decretis Hygini Papæ desumptum retulit." Van-Espen thus concludes: "Circa finem seculi xii. hæc disciplina mutari cœpit. . . . . Considerarunt enim recentiores, consecrationem Altaris plane separatam esse a consecratione Ecclesiæ; neque hanc ab illa ullatenus dependere: ut proinde nec Sancti Anselmi, nec Ivonis ratiocinatio fundata sit; utpote pro fundamento supponens, hanc a priori dependere."—(Van-Espen, *tom.* i. *pars* 2. *sect.* 2. *tit.* 1. *cap.* 5. Ferraris, *Prom. Biblio. verb.* Ecclesia.) Mr. Maskell refers to Van-Espen's remark on "the Archbishop being deceived

and is *rebuilt from the foundation*[y], it ought to be *reconsecrated;* but if the walls by degrees decay, and are gradually repaired[z], it ought not: or if a Church be *enlarged*[a], either in *length, breadth,* or

in his judgment owing to his reliance on a false decretal;" but adds with great truth that "St. Anselm not only gives his decision, but the reason of it." To quote Ferraris on the point; "Hæc a S. Anselm. reddebatur ratio. 'Altare (aiebat) non fit propter Ecclesiam, sed Ecclesia propter altare; et ideo violato principali Altari, jam non videtur esse Ecclesia; quia non est illud propter quod Ecclesia constituitur, et consecrata. Quapropter quum illud fit novum, recte videtur cum eo consecrari, per quod recipit ut sit Ecclesia;'" and then Ferraris adds, "sub finem seculi xii. hac disciplina mutari cœpit." (*Promta Bibliotheca.*) I will add one word from Berardus on the point: "Statuitur præterea, non ideo iterandam consecrationem Ecclesiæ, quod Altare desierit esse consecratum, propterea quod non pendet consecratio Ecclesiæ a consecratione Altaris. Cum vero adjicitur, '*licet id quidam Canones innuere videantur,*' verba hæc referuntur ad Canonum 19 de Cons. Dist. 1, falso tributum Hygino, cum quo jungi potest Epistola Anselmi Cantuariensis ad Guillelmum Abbatem, lib. iii. Epist. 159, et Epistola Ivonis Carnotensis 72 et 80." —Berardi *Commentaria in Jus Ecclesiasticum,* tom. ii. p. 94.

[y] "Ecclesia ex toto, vel secundum majorem partem simul destructa, execratur, et indiget nova consecratione, licet ex eadem materia reædificetur." "Ecclesia a primo lapide reædificata, vel etiam parietibus tantum renovata, debet nova consecratione dicari." (*Ferraris' Prom. Bib.*)

[z] "Si Ecclesia successivè per partes deficiens, paulatim per partem statim iterum reficitur, ac reparatur, non indiget novâ Consecratione, quamvis tota Ecclesia successivè per partes ita destruatur, et reficiatur, ut nulla pars de primo ædificio supersit."—(*Ferraris' Promta Bibliotheca.*) So also Durandus: "Si vero non simul, sed successive parietes omnes ruerint, et reparati fuerint, non reconsecranda, sed dumtaxat cum aqua exorcizata, et Missæ solemnitate est reconcilianda; quanquam eam reconsecrandam quidam scripserint sapientes."—(*Rationale Div. Off., lib.* 1. *cap.* 6. *sec.* 31.)

[a] "Quando Ecclesia ampliatur, si nova pars addita sit minor

height, and the part added be less than the part remaining, it ought *not* to be reconsecrated ; because, as the Canonists express it, '*sacrum trahit ad se non sacrum*,' the part which is already holy sanctifies whatever is annexed to it[b].' 'Churches[c] which have

veteri remanente, non indiget novâ Consecratione, quia *magis dignum attrahit ad se minus dignum, et major pars minorem.*"—(*Ferraris' Promta Bibliotheca.*)

[b] Archbishop Anselm lays down the same rule, "Si Ecclesiæ consecratæ quid addatur ad longitudinem vel ad latitudinem non ideo reconsecrabitur; *quia sacrum trahit ad se non sacrum.*" (*Pars* 9. *cap.* 1. F.) This rule, however, must be received with some limitation, if it is to be considered as consonant with that of Ferraris. "Quando Ecclesia ampliatur, si nova pars addita sit *minor veteri remanente*, non indiget nova consecratione, quia *magis dignum attrahit ad se minus dignum, et major pars minorem.*" (*Promta Bibliotheca.*) "Si vero pars nova esset *major veteri remanente*, tunc Ecclesia esset denuo consecranda; ne minus dignum majus aut accessorium principale ad se trahere videatur." (Ibid.) So also Durandus: "Hinc est quod Ecclesiam, muris decrustatis, reconsecrandam esse prædixi. Contrarium tamen verum est, quia nec .... *propter modicum additamentum*, Ecclesia reconsecranda est, ut jam dixi:" referring to a previous passage, "Si tota Ecclesia aut *major ejus pars* simul funditus corruerit, iterum reconsecranda est." (*Rationale Divin. Off.*, p. 26.) See also Martene, *De Antiq. Eccl. Rit.*, *tom.* ii. *lib.* 2. *cap.* 13. The following is from Berardus: "Nova consecratio esset facienda, cum integra, *vel major pars Ecclesiæ reædificata fuisset;* unde non vetus, sed novum Templum dici posset; non vero si *tantum aliqua pars restauratione indiguerit*, aut motum fuerit altare." Berardi *Commentaria in Jus Ecclesiasticum*, tom. iv. p. 155. In another place Berardus says—"Tum demum nova consecratione parietes indigent, cum novum quodammodo ædificium ex restauratione videatur, non vero quotiescunque portio quædam restauretur."—Ibid., *tom.* ii. p. 95.

[c] "Ecclesiis semel Deo consecratis non debet iterum Consecratio adhiberi; nisi aut ab igne exustæ, aut sanguinis effusione, aut cujuscunque semine pollutæ fuerint; quia sicut infans à qualicunque sacerdote, in Nomine Patris, et Filii, et Spiritûs Sancti

been *once consecrated* to God, ought never to be *reconsecrated*, unless they have *decayed*, or been *consumed by fire*, or been desecrated by the *spilling of blood*, or by the commission of *fornication* or *adultery;* because, as an infant, that has been once baptized in the name of the Father, and of the Son, and of the Holy Ghost, ought never to be rebaptized, so a Church, once *dedicated* to God, should never be again consecrated; provided always, that the persons officiating at the Consecration professed their belief in the *Holy Trinity*.' 'The Churches of the *Arians*[d], where the doctrine of the Trinity has

semel baptizatus, non debet iterum baptizari; ita nec locus Deo dicatus iterum consecrandus est, nisi propter eas causas, quas superiùs nominavimus; si tamen fidem Sanctæ Trinitatis tenuerint, qui eum consecraverunt."—(*Gratiani Decreta, pars* iii. *De Consecrat. dist.* 1.) I extract the following remark on the above Canon from Mr. Maskell's *Monumenta Ritualia.* "This Canon is quoted, after Gratian, by almost every writer on this subject, wherefore I have introduced it; and although not genuine, as attributed to so high a source, yet the principle of it was universally acknowledged from a very remote antiquity. For St. Gregory in one of his Epistles places together cases of doubtful baptism, confirmation, and consecration of a Church; deciding that each is to be performed, 'quoniam non monstratur iteratum quod non certis indiciis ostenditur rite peractum;' (*lib.* xii. *Epist.* 31.) And long before his time, in the year 398, the 6th Canon of the 5th Council of Carthage, after speaking of doubtful baptism, continues: 'Similiter et de ecclesiis, quoties super earum consecratione hæsitatur, agendum est, id est, ut sine ulla trepidatione consecrentur.' (Mansi. *Concil., tom.* iii. p. 969)."—Maskell's *Monumenta Ritualia Ecclesiæ Anglicanæ*, vol. iii. Prelim. Diss., p. 146. See also Hospinianus, *De Templis, lib.* iv. *cap.* 2. *p.* 452. *ed.* 1603.

[d] "Arianorum Ecclesias, ubicunque inveneritis, catholicas eas Divinis precibus, et operibus, absque ullâ morâ, consecrate."—*Corpus Juris Canonici, Decreti pars* iii. *De Consecrat. dist.* 1.

been undermined and exploded, ought to be *reconsecrated,* wherever they are found.'

"These are some of the authorities the *Canon Law* affords for the *reconsecration*[e] of Churches; a case which is indisputable among orthodox Divines[f]."—(*Historical Essay.*) Strictly speaking, however, *reconsecration* is altogether inadmissible; the rule, (I quote from *Devoti,*) "Consecratio Ecclesiæ semel facta nunquam iteratur, nisi tota pene collapsa, aut exusta instauretur Ecclesia, vel nisi de illius consecratione dubitetur," excluding a second consecration; for of the exceptions thus specified by *Devoti*[g], the first two imply that the Church would "nec moraliter nec physice censetur *eadem Ecclesia,*" and therefore there would not be "nova consecratio ejusdem Ecclesiæ;" and as regards the third exception, it is laid down in *Lancellottus*[h], "iteratum dici non potest, quod semel esse factum ignoratur." It is true, that in the Decree quoted by Lewis from Gratian, there are certain cases

[e] To the above we may add the following *Decree,* extracted from *Paravicini*—"*Ecclesia diruta, quando de novo est consecranda.*"—"Ligneis ædificiis Ecclesiæ vestræ casu consumptis, parietibus tamen illæsis, ac mensa principalis Altaris, in sua extremitate, modicam passa fracturam; Inquisitioni tuæ taliter duximus respondendum, quod cum parietes in sua integritate permanserint, et tabula altaris mota, vel enormiter læsa, non fuerit, ob causam prædictam, nec Ecclesia nec altare debet denuo consecrari."—(*Polyanthea Sac. Can., tom.* ii. *p.* 24.)

[f] The reader will find the "difference among Canonists," referred to by Lewis, somewhat explained in subsequent pages.—(See pp. 43—50.)

[g] *Institutiones Canonicæ, lib.* ii. *tit.* 7. *sect.* 1. § 18.

[h] *Institutiones Juris Canonici lib.* ii. *tit.* 18. § 17.

given as exceptions to the general rule, viz., "nisi sanguinis effusione, aut cujuscunque semine pollutæ fuerint," but I shall presently endeavour to shew, that the rule laid down by *Devoti*, "Consecrata Ecclesia, si violetur aut polluatur, *reconciliari* debet," obtained in the Church; and that the solution of the apparent discrepancy in some of the Canons must be sought for in the erroneous adoption of the terms *Reconsecration* and *Reconciliation* as synonymous, and in the variations in practice which occurred at different periods; since, to adopt the language of Van-Espen, "Cum hæc sint tantum disciplinæ et ceremonialia, ideo facile mutari potuerunt."

"*Vigilius* in his second letter, addressed to *Eutherius*, in the year 538," (we are told,) "gives it as his opinion, that a Church must *not be consecrated anew*[1], *which is rebuilt upon the same foundation;* but that it is sufficient to celebrate Mass therein. The *Reconciliation* was, in this case, made by throw-

[1] The passage in the letter is this; "De fabricâ verò cujuslibet Ecclesiæ, si diruta fuerit, instaurandâ, et si in eo loco Consecrationis solennitas debeat iterari, in quo sanctuaria non fuerint, nihil judicamus officere, si per eam minimè aqua exorcizata jactetur; quia Consecrationem cujuslibet Ecclesiæ, in quâ Spiritûs Sancti arrha non ponitur, celebritatem scimus tantùm esse Missarum; et ideo, si qua Sanctorum basilica à fundamentis etiam fuerit innovata sine altaris motione, sine aliquâ dubitatione, cùm in eâ fuerit Missarum solennitas celebrata, totius Consecrationis sanctificatio implebitur. Si vero sanctuaria, quæ habebat, ablata sunt, rursus eorum repositione, et Missarum solennitate, reverentiam sanctificationis accipiet."—(*Corpus Juris Canon.*, vol. i. p. 459; *Martene, De Ant. Eccl. Rit., tom.* ii. *lib.* 2. *cap.* 15.)

ing *holy water* upon the building; and, to shew that it was not necessary to consecrate it anew, he uses this expression, '*Nihil judicamus officere, si per eam minimè aqua benedicta jactetur.*'" Thus writes *Dupin*, (Cent. vi. p. 48;) but as this position is contrary to the whole tenor of the Canon Law, I would suggest that the assertion is not borne out by the Decretal in question. The Epistle runs thus—"*De fabrica vero cujuslibet Ecclesiæ*, (*Gloss.* scilicet quæsitum est,) *si diruta fuerit, instauranda*, (*Gloss.* i., reconsecranda; de reconsecranda enim quærebatur)." Vigilius rules that *reconsecration*, in such a case, is not required. But I would submit that the point was, not whether "*a Church rebuilt upon the same foundation*" should be *consecrated anew*, but whether *the repairs of the fabric*, to whatever extent, *involved reconsecration*. "Duæ quæstiones, sive consultationes factæ fuerunt Vigilio Papæ;—prima est an Ecclesia quondam consecrata debeat denuo consecrari, si ejus fabrica diruta fuerit et reparata;" (Gloss.) And in commenting on the tenor of the Decretal the Gloss adds—"Hoc intelligit Hug. cum non simul, sed successive parietes destructi sunt, et successive reparati: secus vero si simul parietes funditus corruant, tunc consecranda est. Hic ergo arguitur quòd eadem sit Ecclesia post reparationem, cum non reconsecretur."—(*Corpus Juris Canon.* See also *Binii Concilia Generalia*, tom. i. p. 491; tom. iv. p. 161; *Dupin*, Cent. vi. p. 48; *Corpus Juris Canonici*, vol. i. pp. 1894-5; *Ferraris' Promta Bibliotheca*, under the words "*Ecclesia*," "*Conse-*

crare," and "*Consecratio ;*" *Van-Espen*, Opera, tom. i. pars 2. sec. 2. tit. i. cap. 5, *De Reconsecratione et Reconciliatione Ecclesiarum ;* and *Durandus*[k], *De Ecclesiarum Dedicatione*, lib. i. c. 6.)

The question is frequently asked, and is, in truth, one of considerable practical importance,—" What must be done, in case of the enlargement of a Church, or Chapel, where such enlargement does not bring it within the Canon which requires *nova consecratio ?*" in other words, " *Quando Ecclesia ampliatur, si nova pars addita sit minor veteri remanente,*" and consequently "*non indiget novâ consecratione,*" is any recognition on the part of the Bishop of the Diocese requisite or practicable, or is it left to the

[k] I subjoin an extract from *Durandus*, which the reader can compare with the quotations from *Ferraris* and others, which are given in subsequent pages—" Quanquam legatur in veteri Testamento, Templum ter fuisse consecratum, primo in Septembri, secundo in Martio, sub Dario, tertio in Decembri, sub Juda Machæbæo, Ecclesia tamen semel consecrata non est iterum reconsecranda, nisi fuerit *execrata*, quod contingit *tripliciter*.—Primo, *si fuerit combusta*, ita quod parietes omnes, vel eorum major pars, fuerint decrustati ; si enim solummodo tectum, ut aliqua ejus pars, parietibus integris manentibus, vel saltem in modica parte destructis, combusta fuerit, reconsecranda non est.—Secundo, *si tota ecclesia, aut major ejus pars, simul funditus corruerit*, et ex toto, sive ex aliis fuerit lapidibus reparata. Consecratio etenim Ecclesiæ maxime in exteriori unctione, et in lapidum conjunctione et dispositione, consistit. Si vero non simul, sed successive parietes omnes ruerint, et reparati fuerint, eadem censetur Ecclesia ; ideoque non reconsecranda, sed dumtaxat cum aqua exorcizata, et Missæ solemnitate est reconcilianda ; quamquam eam reconsecrandam quidam scripserint sapientes. Tertio, *si dubium sit utrum aliquando fuerit consecrata*, reconsecranda est Ecclesia."—(*Durandi Rationale, lib.* i. *cap.* 6. n. 31.)

Incumbent and Churchwardens to re-open the Church without any reference being made to the Diocesan? It would appear, *in rerum natura*, decent to have the Episcopal sanction to, and I may add, the Episcopal benediction[1] on, the good work when accomplished, though *re-consecration* would be quite inadmissible: and we have a Form extant, which is given in *Oughton*, of the *Confirmation* of such enlargement, so late as the beginning of the 17th century. The *Letters of Confirmation* referred to were granted by Mountaigne, Bishop of London, in 1622, on the enlargement of a Chapel at Epping, in Essex, and the title of the Instrument is this—"*Confirmatio per Episcopum:*" "*Instrumentum sub sigillo:*" "*Confirmatio, per Episcopum, amplificationis Capellæ* (*crescente populo*) *nimis angustæ.*"

To those who feel that many things are now done which ought not to be done, χωρὶς ἐπισκόπου, and who rightly consider that the completion of such a work as the enlargement of God's house should, prior to the re-commencement of Divine offices and service therein, receive "*Confirmatio per Episcopum,*" with public prayer, read under the authority of the Bishop, by the Priest ministering *vice Episcopi, pro Benedictione operis,* (to quote the lan-

[1] Consonant with which was, and is, the practice of the Church of Rome, the "*Benedictio Operis*" being imparted "*per benedictæ aquæ aspersionem;*" either by the Bishop, or a Priest, *vice Episcopi.*" Thus Ferraris, "Quando Ecclesia ampliatur, si nova pars addita sit minor veteri remanente, non indiget nova consecratione, sed sufficit quod pars nova aquæ benedictæ aspersione exorcizetur." (See also the Canonists, *passim.*)

guage of Bishop Mountaigne,) it will be interesting to learn, that the Bishop of this diocese, (Exeter,) in 1846, expressed his readiness to grant *Letters of Confirmation,* under the circumstances detailed above. The case referred to was that of the Church of St. David, in this city, (Exeter,) which had been previously enlarged, but which did not require *consecration*, inasmuch as the "*nova pars addita*" was "*minor veteri remanente*," and consequently it came under the rule "*Magis dignum attrahit ad se minus dignum, et major pars minorem.*" As, however, some persons imagined that the case was *doubtful*, the Bishop was applied to; and in reply his Lordship stated that "as the additions, however considerable, still form a smaller portion of the existing building than the ancient portion, according to the Ecclesiastical Law *reconsecration* is not necessary, and, being not necessary, would be improper." His Lordship, at the same time, expressed his readiness "to grant *Letters of Confirmation*, so soon as the Incumbent and Parishioners in vestry assembled should pray him so to do." The introduction then into this Paper of the entire form of "*Confirmatio, per Episcopum, amplificationis Capellæ,*" as given in *Oughton's Ordo Judiciorum,* will not require an apology.

"*Confirmatio per Episcopum:*" "*Instrumentum sub sigillo:*" "*Confirmatio, per Episcopum, amplificationis Capellæ* (*crescente populo*) *nimis angustæ.*" "Georgius, permissione divinâ London Episcopus, *Universis* et singulis Christi fidelibus, ad quos præ-

sentes literæ nostræ testimoniales pervenerint, easque lecturis, visuris vel audituris, ac quos infrascripta tangunt, seu tangere poterint quomodolibet in futurum, SALUTEM in Domino sempiternam, ac Fidem indubiam præsentibus adhiberi. *Cum* ex Certificatorio, *tam* Dilecti nostri Jeremiæ Dyke, Clerici, Vicarii Ecclesiæ parochialis de Epping in Comitatu Essexiæ nostrarum London Diœcesis et Jurisdictionis, *quam* Francisci Archer et Cressy Burton ac aliorum Inhabitantium super communi transitu, in Vico quodam vocato Eppingstreet, in Parochiâ de Epping prædictâ, constiterit et constet, *Parochianos* de Epping prædictâ, Inhabitantes in Vico prædicto, ex eo quôd Vicus prædictus longè distabat et distat ab Ecclesiâ de Epping prædictâ (quæ inter majora Prædia Villæ prædictæ situata est) ab antiquo Capellam habuisse ad Levamen (Anglicè *a Chapel of Ease*) sub dictâ Ecclesiâ parochiali de Epping prædictâ, in Vico prædicto, erectam, ædificatam, et constructam a pristinis et aliis quibuscunque Usibus communibus et profanis separatam, ad Divinum Cultum, Divinorum Celebrationem et Verbi Dei Prædicationem, dedicatam et consecratam, in quâ Divinas Preces ibidem celebratas, et verbum Dei ibidem prædicatum audire solebant, et suas devotiones religiosas, Deo debitas, a tempore Dedicationis et Consecrationis ejusdem hucusque præstare consueverunt; *Dictamque Capellam*, novissimis et modernis temporibus, nimis arctam et angustam fuisse et esse, ac non suffecisse, nec sufficere posse ad recipiendum et retinendum Inhabitantes, in Vico prædicto ad eandem Capellam,

singulis diebus Dominicis et Festivis ad Divina ibidem audienda, accedentes, et alios, ad Conciones ibidem, diebus ad Mercatum assignatis, hebdomadatim confluentes; *Ac propterea* Parochianos et Inhabitantes in Vico prædicto, ad Augmentum et Amplificationem Capellæ prædictæ, partem Fundi adjacentis (continentem in Longitudine quinquaginta Pedes, et in Latitudine viginti Pedes) noviter jam ædificatam et constructam, Boreali parti ejusdem Capellæ nuper (Authoritate nostrâ, in hâc parte, priùs impetratâ et obtentâ) adunâsse. *Cumque præterea*, ex parte dicti Jeremiæ Dyke, Vicarii de Epping, et dictorum Francisci Archer et Cressy Burton, ac aliorum Inhabitantium in Vico prædicto, Vocato Eppingstreet, *Nobis* humiliter et instanter *supplicatum*, et enixè *petitum* fuerit et sit, *quatenus Nos* eandem Borealem partem Capellæ prædictæ, ad Augmentum ejusdem noviter jam additam, erectam, ædificatam et constructam, ad similes Usus designandam, dedicandam et consecrandam fore, decernere, comprobare et confirmare dignaremur: *Nos igitur* Georgius, permissione divinâ London Episcopus antedictus, ex causis prædictis, precibus et supplicationibus præfati Jeremiæ Dyke, Vicarii antedicti, necnon præfatorum Francisci Archer, Cressy Burton et aliorum Inhabitantium in Vico prædicto, favorabiliter annuentes (authoritate nostrâ Episcopali, quâ, in hâc parte, fungimur) Vigore præsentium, *eandem* Septentrionalem partem Capellæ prædictæ, ad Augmentum et Amplificationem ejusdem noviter jam additam, ædificatam et constructam,

Divino Cultui, Divinorum Celebrationi, Verbi Dei Prædicationi et Auditioni, Matrimoniorum Solemnizationi et Mulierum receptioni ad gratias agendas, post Puerperium, et (si opus fuerit) Infantulorum Baptizationi, in Dei Honorem et Usum Inhabitantium, nunc et in futurum, in Vico vocato Epping-street prædicto, infra Parochiam de Epping prædictâ situatæ et existentis, *cum Limitationibus*, Provisionibus, Usibus et Privilegiis omnibus et singulis, Capellæ prædictæ ab antiquo competentibus et spectantibus (quantùm in Nobis est, et de Jure, Legibus et Statutis hujus Regni Angliæ possumus, et Nobis liceat et licet) designandam, dedicandam et consecrandam fore decernimus, et sic designamus, dedicamus et consecramus ; *et Capellæ* prædictæ, ab antiquo (ut præfertur) præædificatæ et præconstructæ, et nunc reparatæ, noviter refectæ et decenter ornatæ (Authoritate nostrâ speciali) ritè conjunctam et annexam fuisse et esse, *et pro parte* Capellæ prædictæ, præconsecratæ habendam, censendam et reputandam fore debere, *ac Structuram* Capellæ prædictæ præædificatæ, et nunc reparatæ et noviter refectæ, et partis Septentrionalis ejusdem noviter (ut præfertur) jam erectæ, et eidem additæ, *unam tantummodo Capellam* facere et continere pronunciamus, decernimus et declaramus per præsentes : *Absque tamen* Præjudicio ullo, et salvo semper Jure et Interesse Ecclesiæ parochialis de Epping, tanquam Matricis Ecclesiæ, et Vicarii, Guardianorum, aliorumque Ministrorum ejusdem pro tempore existentium (in cujus Parochiâ dicta Capella notoriè sita et situata est)

in omnibus et singulis Decimis, Oblationibus, Obventionibus, Vadiis, Feodis, Proficuis, Privilegiis, Juribus et Emolumentis quibuscunque, ordinariis et extraordinariis, eisdem respectivè debitis vel consuetis, ac infra Præcinctum, seu Limites Capellæ prædictæ orientibus et provenientibus, et ad dictam Matricem Ecclesiam de Epping, Vicario, Guardianis, et aliis Ministris ejusdem (de Jure, vel Consuetudine) quoque modo spectantibus et pertinentibus, in tam amplio modo et formâ prout eisdem debeantur, aut solvi solebant, ante concessionem præsentium. *Ac insuper* Jeremiæ Dyke, Clerico, Vicario (de Epping) antedicto, ad præmissa omnia et singula, in eâdem Septentrionali parte capellæ prædictæ Populo in Capellâ prædicta ad Divina audienda congregato, publicare et publicè denunciare et declarare, *ac pro* Benedictione Operis prædicti, vice nostrâ, Preces publicas Deo fundere, Vices, Authoritatem et Potestatem nostras committimus per præsentes. *In cujus* rei Testimonium, Sigillum (quo in hâc parte utimur) præsentibus apponi fecimus: *Datis*, Londini, undecimo diè mensis Septembris, Anno Domini millesimo sexcentesimo vicesimo secundo, et nostræ Translationis anno secundo."—Oughton's *Ordo Judiciorum*, vol. ii. p. 282.

To those who may desire further information on the point before us, connected with the *Canon Law*[m],

[m] It should be remembered that "*where no rule is provided by our domestic laws,* '*the body of Canon Law*' *is received by the Church for a law*," as will appear by a reference to Gibson, Godolphin, and other writers. "*Canon Law* is another branch of the laws of

the following summary from *Ferraris, Promta Bibliotheca*[n], and other Canonists, will be interesting:

the Church of England, and is partly *foreign*, and partly *domestic*. The *foreign* is what we call the *body of Canon Law*, consisting of the Canons of Councils, Decrees of Popes, and the like, which obtained in *England* by virtue of their own authority, (in like manner as they did in other parts of the Western Church,) till the time of the Reformation; and from that time have continued upon the footing of *consent*, *usage*, and *custom*. For which distinction we have no less warrant than an Act of Parliament, made at the very time when those foreign laws were declared to be no longer binding *by their own authority*. 'Whereas (25 *Hen.* VIII., cap. xxi. sec. 1) this your Grace's realm, recognising no superior under God but only your Grace, hath been, and is, free from subjection to any man's laws, but only to such as have been devised, made, and obtained within this realm for the wealth of the same, or to such other as by sufferance of your Grace and your progenitors the people of this your realm have taken at their free liberty, by their own consent, to be used amongst them, and have *bound themselves by long use and custom to the observance of the same;* not as to the observance of the laws of any foreign Prince, Potentate, or Prelate, but as to *the customed and antient laws of this realm, originally established as laws of the same, by the said sufferance, consents, and custom, and none otherwise*,' *&c.* Here we have a plain declaration that *foreign* laws become part of the law of *England* by long use and custom And as the Church of England, in many cases, both of voluntary and contentious jurisdiction, had *no other rule* by which to proceed, so, in admitting and practising the rules which they found there, they had no restraints upon them save these two,—'*That they were adapted to the constitution of this Church, and so were proper rules*,' *and* '*not contradicted by the laws of the land, and so were legal rules*.' Which last was the *condition* of their being practised here, both before and *since* the Reformation. As, therefore, in all cases where *no rule was provided by our own domestic laws, the body of the Canon Law was received by the Church for a rule*, so there was no objection against their receiving it in any instance whatever, unless it appeared, in that particular instance, to be *foreign* to our constitution, or *contrary* to our laws. And if there were any

"Consecratio jure peragitur ejus Ecclesiæ, quam meritò ambigimus unquam fuisse consecratam."—

necessity, (after such an express declaration of Parliament,) to add further proof that the *foreign law* being received, and not abrogated by any domestic law, *is still in force*, we have the declaration of the Judges in the famous case of *Evans* and *Ascuith*, 3 Car. I., which was on one hand, 'That no foreign Canons bind here, but such as have been *received;* and on the other hand, that being received, they are become *part of our laws.*' Agreeable to which *Vaughan* said, '*If Canon Law be made part of the law of this land, then it is as much the law of the land, and as well and by the same authority, as any other part of the law of the land.*' And again: '*The antient Canon Law received in this kingdom is the law of the kingdom in such cases.*'"—(Gibson's *Codex.*) "*Domestic* Canons are those which have been made from time to time by Ecclesiastical authority *within* this realm, whether before or since the Reformation."—(*Ibid.*) "The Canon Law, and Provincial and Legatine Constitutions, were continued, (subsequent to the Reformation,) '*quatenus consuetudinibus et statutis Regni non repugnant, nec Prærogativæ Regiæ adversantur.*'"—(See *Appendix* to *Godolphin's Repertorium Canonicum*, page 3.) The following brief history of *Canon Law*, from the pen of *Godolphin*, will be read with interest.—"The laws which were anciently made for the government of the Church, consisted of the *Canons of Councils*, *Sayings of Fathers*, and *Decrees of Popes*, sometimes with, sometimes without the consent of the College of Cardinals. They were first collected into a body by *Burchardus*, *Bishop of Wormes*, (A.D. 996,) but afterwards more completely revived by *Gratian*, a *Monk of Bononia*, when *Eugenius the Third* sat in the chair; into which many errors crept by reason of false and spurious copies. And this made up the *first* part of *Canon Law*, which is called *Decretum*, (A.D. 1145;) which after the correction of *Gregory the Thirteenth* (A.D. 1572), was of authority in courts and schools. The *second* part of the *Canon Law* is called the *Decretals*, (we may here remark that the *Decrees* are Ecclesiastical Constitutions, made by the Pope and Cardinals, '*proprio motu*,' *at no man's suit;* the *Decretals* are Canonical Epistles, written by the Popes alone, or by the Popes and Cardinals, at the instance or suit of some one or more, for the ordering or determination of some matter of

Bened. 14. *Constit.* (A.D. 1714.) "Ecclesia semel consecrata, non est iterum consecranda." (*Ferraris*

controversy, and have the authority of a law in themselves,) which after four or five several collections, received its last and purest edition in the time of *Gregory the Ninth*, (A.D. 1227;) which although it was much blamed by *Cujacius*, was illustrated by the learned glosses of *Hostiensis*, *Panormitan*, and many others; and therein are sundry cases which happened in England decided, worthy of our knowledge and observation. The *third* part of the body of the *Canon Law* was collected at the command of *Boniface the Eighth*, (A.D. 1294,) which contains these books; 1st, *Sexti Decretalium;* 2nd, *Clementinarum;* 3rd, *Extravagantes Joh.* XXII., *et Communes;* (so called because "*extra* corpus Canonicum Gratiani, seu Decretorum libros, *vagantur;*") wherein are contained a rhapsody of many things that tend to the advantage of his Holiness' purse, who on purpose made the laws more strict and narrower, that the greater plenty of dispensations might be granted. Besides these we have our *Legatine Constitutions*, which were in the time of *Otho*, the *Legate of Gregory the Ninth*, (A.D. 1236,) and of *Othobon*, (afterwards Pope *Adrian the Fifth,*) who was *Legate here to Clement the Fourth*, (A.D. 1269;) both these are illustrated with the comments of *John de Athon*, (A.D. 1350.) To these are joined in the same volume our *Provincial Constitutions*, made by *our own Archbishops* in their *Synods* or *Convocations*, which begin in the time of *Stephen Langton*, Archbishop of Canterbury, (A.D. 1222,) and Cardinal, and end in the days of *Henry Chicheley*, Archbishop of Canterbury, (A.D. 1434,) and Cardinal. These were collected, and adorned with the learned Gloss of *William Lindwood*, Dean of the Arches, and afterwards Bishop of St. David's, in the reign of Henry the Fifth, (A.D. 1445.) But when Henry the Eighth did justly throw off the usurped tyranny of the Pope, and restored his kingdoms to their just and undoubted liberty, the *Canon Law*, and *Provincial* and *Legatine Constitutions*, were continued; "*Quatenus consuetudinibus et Statutis Regni non repugnant, nec Prærogativæ Regiæ adversantur;*" "Provided that such Canons, Constitutions, Ordinances, and Synodals Provincial, being already made, which be not contrariant nor repugnant to the Laws, Statutes, and Cus-

then cites the decrees which I have previously given from *Gratian*, and other Canonists.) "Ec-

toms of this realm, nor to the damage or hurt of the King's Prerogative Royal, shall now *still be used and executed* as they were afore the making of this Act, *till such time* as they be viewed, searched, or otherwise ordered and determined by 32 persons, or the more part of them, according to the tenor, form, and effect of this present Act, (25th Henry VIII., c. 19;) which Act being repealed in the reign of Queen Mary, was revived 1 Eliz. c. 1. But this design of purging the *Canon Law* fell to the ground, and ended with the life of the King, and then was set on foot again by Edward the Sixth, who in his letter doth nominate (11 Nov. An. 5. Ed. VI.) eight persons, two Bishops, two Divines, two Doctors of Law, and two common Lawyers, being part of the 32 aforesaid, to make a model of laws for the Church; who by the help of *Dr. Haddon*, Fellow of New College in Oxford, (*Sir John Cheeke* being also supposed an Assistant,) compiled that essay which is entitled '*Reformatio Legum Ecclesiasticarum*,' which it is wished might have proceeded so far as to have been ratified by good authority. (Prior to the Reformation, the final confirmation of Ecclesiastical Constitutions was that of the Metropolitan; subsequently that of the King was required.) So that under these restrictions mentioned, the *Ecclesiastical Laws* are consequently *confirmed by Act of Parliament;* to which were added those excellent *Canons of King James* (A.D. 1603), most of which are but repetitions of those in *Lindwood;* that so by that new publication they might have the better and stricter observance. And then the *Rubricks of the Common Prayer-Book* are of undeniable authority, that being *confirmed by Act of Parliament.*" (*Godolphin's Repertorium Canonicum, App.*, p. 2.)—Whilst on this topic, the following additional information may be acceptable.—I have alluded to the revival of the important statute of Henry the Eighth in the first year of Elizabeth. In pursuance of this revival, it was proposed in Convocation, in the fifth year of Elizabeth, to move the Queen's Majesty in that behalf; and afterwards, by the endeavours of Archbishop Parker, it was resumed in the Parliament of the 13th of Elizabeth, and by a leading member, Mr. Norton, recommended to the consideration of the House of Commons, but *the work was never accomplished.*—Strype, (*Life of Parker, vol.* ii. *p.* 62,) speaking of the Parliament of 1571,

clesia ex toto, vel secundùm majorem partem simul destructa, execratur, et *indiget novâ Consecratione*°,

13th of Elizabeth, (eight years subsequent to the motion in Convocation,) says—"In this parliament was the last effort, I think, made to bring into practice in this realm, by authority of parliament, a body of ecclesiastical and civil laws, that had been carefully framed by Archbishop Cranmer, Bishop Goodrick, Dr. Cox, now Bishop of Ely, Dr. May, afterwards elect of York, Dr. Peter Martyr, Dr. Rowland Taylour, afterwards a holy martyr, and some other civilians and common lawyers; and the rubbish of the old popish Canons and Constitutions being laid aside, this, as a just and complete *Codex*, to be used in the room thereof.—Acts of parliament were passed for this end, both in the time of King Henry the Eighth and King Edward the Sixth.—The work was closely plied and finished by the foresaid learned and excellent men under King Edward, and put into very elegant Latin by the pens of Dr. Haddon and Sir John Cheeke; and had certainly been ratified, had God spared the King's life till another parliament.—Such a body of laws to succeed the old ones had been many years desired by the learnedest and best of men of the reformed religion. —And now in the present parliament, so active for the reforming of religion, it was moved, as was thought, seasonably. And care was taken to have it printed against the sitting of the parliament; which was done by John Fox, from two original MS. copies; the former, Archbishop Cranmer's own book, which afterwards fell into Fox's possession; wherein was much of his own hand, as likewise of Peter Martyr's, and other the assistants; the other a copy belonging to Archbishop Parker, who, I verily believe, employed and encouraged Fox in preparing this book for the press; and that he made use of our Archbishop's copy appears by what Fox wrote in his own copy, on the head of the page that contains the titles of the whole following book, viz., '*Ordo Titulorum in Cod. D. Matth. Cant.*,' placing those titles according to the said Archbishop's copy communicated to him."—The success of this attempt is recorded by Strype, who quotes '*Dew's Journal*, p. 157,' as follows—"April 6. Mr. Norton, a stirring member of the House, (characterised as *a wise, and bold man, and eloquent,*) in a speech there, mentioned this book, and propounded that consideration should be had of it; and that Mr. Fox had taken pains

licèt ex eâdem materiâ reædificetur." "Si Ecclesia successivè per partes deficiens, paulatim per partem

about it, and printed it; Norton then and there producing it.—And a committee was thereupon appointed for redress of sundry defects in religion.—But instead of reviewing and furthering the establishment of this excellent and elaborate book, the parliament fell rather upon examining other matters of religion already established, which gave the Queen great offence."—(*Life of Archbishop Parker, vol.* ii. *p.* 63.)—As regards the failure of this measure, some six-and-twenty years before the above period, viz., 1545, under Henry VIII., Strype says,—"The ecclesiastical laws, revised, corrected, and expurgated, by the great pains of the Archbishop (Cranmer), and some learned men about him, were brought to that good perfection, that they wanted nothing but the confirmation of the King; and there was a letter drawn up ready for that purpose for the King to sign.—But whatever the matter was, whether it was the King's other business, or the secret oppositions of Bishop Gardiner and the papists, this letter was not signed by the King."—(*Life of Cranmer, vol.* i. *p.* 190.) Strype gives the letter in the *Appendix*, No. 34.—It is conjectured also by Strype, that "the secret opposition of the papists" prevented the confirmation of the new code in Edward's reign.—By the provision, therefore, of 25th Henry VIII., until the reformation there specified shall take effect, the *Canon Law*, so far as the same was received here before the said statutes, and is not contrariant to the common law, nor to the statute law, nor to the prerogative royal, is recognised and enacted to be in force *by authority of parliament.*—Therefore, in questions of *ecclesiastical law*, we must inquire what is the *Canon Law* on the given subject, and then find out how far the same was received here before the said statute of Henry, and then compare the same with the common law, and with the statute law, and with the law concerning the King's prerogative, which is also part of the common law; and from thence will be learnt the *genuine law of the Church.*—As regards the Canons and Constitutions which have been made *since* the statute of Henry—those, for instance, of 1603—they enjoy their force and authority under the same limitation.—"It is held," says Gibson, "that when the *matter* of a Canon is merely ecclesiastical, and not contrary to the prerogative royal, nor to the customs and statutes

statim iterum reficitur, ac reparatur, *non*[p] indiget novâ Consecratione, quamvis tota Ecclesia succes-

of the realm, such Canon is properly part of *the law of the land*." —So in the case of "Bird and Smith," 4th James I., A.D. 1607, the court resolved—"That the Canons of the Church, made by the Convocation and King, bind in matters ecclesiastical as much as an Act of Parliament."—And *Chief Justice Vaughan* said, in the case of "Hill and Good,"—"A lawful Canon is the law of the kingdom, as well as an Act of Parliament; and whatever is the law of the kingdom is as much *the law* as any thing else that is so."—And in the case of "Grove and Elliott," the Court stated,—"That the Canons in England are the laws which bind and govern in ecclesiastical affairs."—As to the obligations of Canons in point of *extent*, much difference of opinion exists.—*Lord Coke* says, that "Ecclesiastical constitutions bind the *spirituality*, but not the *temporality*."—*Gibson* disputes that position, and quotes the opinion of *Chief Justice Vaughan*, who says,—"The Convocation, with the licence and assent of the King, under the great seal, may make Canons for the regulation of the Church; and that as well concerning *laics* as *ecclesiastics*."—Again, he says,—"all that is required of them in making Canons is to confine themselves to Church matters."—And in the case of "Bird and Smith," *Lord Coke* cited a resolution of both Houses upon conference,—"That when the Convocation make Canons, and the King confirms them, they are binding upon the *whole* realm."—*Lord Hardwicke* says,—"That, though they bind the clergy, they do not (speaking of the Canons of 1603) bind the laity '*proprio vigore*,' inasmuch as they want a parliamentary confirmation."—The reader will find much information as to—"*What the Canon Law is in general, what the Decrees are, what the Decretals are, and how many parts they severally comprehend*," &c., in Sir Thomas Ridley's *View of the Civill and Ecclesiasticall Law*, *cap.* v. *sect.* 1—7, *pp.* 73—87. See also Stillingfleet's *Ecclesiastical Cases*,—'*Of the obligation to observe the Ecclesiastical Canons and Constitutions*,' *vol.* i. *pp.* 325—393. Notwithstanding the great length of this note, the deep interest of the subject will, I doubt not, be deemed a sufficient apology for my adding thereto the following chapter from Bishop Overall's *Convocation Book*.

The subject matter is, of course, the composition of the *Cor-*

sivè per partes ita destruatur, ac reficiatur, ut nulla pars de primo ædificio supersit." "Si non tota

pus Juris Canonici: "*Justinian* the Emperor, about the year 533, did so contract the Civil Law, as he brought it from almost 2000 books into 50; besides some others, which he added of his own. Howbeit shortly after it grew out of use in Italy, by reason of the incursions of sundry barbarous nations, who, neglecting the Imperial Laws, did practise their own: till after almost 600 years, that *Lotharius Saxo*, the Emperor, about the year 1136, did revive again in that country, and in other places also, the ancient use and authority of it. Which course of the Emperor did not much content (as it seemeth) the Bishops of Rome; because it revived the memory of the ancient honour and dignity of the Empire. Whereupon, very shortly after, *Eugenius* the *Third* set *Gratian* in hand to compile a body of Canon Law, by contracting, into one book, the ancient Constitutions Ecclesiastical and Canons of Councils; that the State of the Papacy might not, in that behalf, be inferior to the Empire. Which work the said *Gratian* performed, and published in the days of Stephen, King of England, about the year 1151, terming the same *Concordia discordantium Canonum, A Concord of disagreeing Canons.* Of whose great pains therein, so by him taken, a learned man saith thus; *Gratianus ille Jus Pontificale dilaniavit, atque confudit;—that fellow Gratian did tear in pieces the Pontifical Law, and confound it; the same being, in our libraries, sincere and perfect.* But (this testimony, or any thing else to the contrary, that might truly be objected against that book notwithstanding) the author's chief purpose being to magnify and extol the Court of Rome, his said book got (we know not how) this glorious title—*Decretum aureum Divi Gratiani, The Golden Decree of St. Gratian;* and he himself (as it appeareth) became, for the time, a Saint for his pains. Indeed he brake the ice to those that came after him, by devising the method, which since hath been pursued, for the enlarging and growth of the said body, by some of the Popes themselves. *Gregory* the Ninth, about the year 1236, and in the time of King Henry the Third, after sundry drafts made by *Innocentius* the Third and others, of the second volume of the Canon Law, caused the same to be perused, enlarged, and by his authority to be published; and being divided into five books, it is entituled *The Decretals of Gregory the Ninth.*

Ecclesia, nec major, sed solùm minor aliqua pars ejusdem, (*ex. gr.* tectum,) corruit, parietibus adhuc

Boniface the Eighth, the great Augustus, (as before we have shewed,) commanded likewise another collection to be made of such Constitutions and Decrees, as had either been omitted by Gregory, or were made afterward by other succeeding Bishops and Councils; and this collection is called, *Sextus Liber Decretalium*, the *Sixth Book of the Decretals;* and was set out to the world in the year 1298, in the reign of King Edward the First. *Clement* the Fifth, in like manner, having bestowed great travail upon a fourth work, comprehending five books, died before he could finish it: but his successor, *John* the Twenty-second, did, in the year 1317, and in the time of King Edward the Second, make perfect and publish the same work of *Clement*, and gave it the name of *The Clementines*. Afterward also came out another volume, termed *The Extravagants;* because it did not only comprehend certain Decrees of the said John the Twenty-second, but likewise sundry other Constitutions, made by other Popes, both before and after him; which flew abroad uncertainly in many men's hands, and were therefore swept up and put together after the year 1478 into one bundle, called *Extravagant Decretals*, which came to light *post sextum, after the sixth*. By which title the compiler of this work would gladly (as it seemeth) have had it accounted the *Seventh Book of Decretals:* but it never attaining that credit, the same, by *Sixtus Quintus'* assent, is attributed to a collection of certain other Constitutions, made by *Peter Matthew*, of divers Popes, from the time of Sixtus the Fourth, who died in the year 1484. To all these books mentioned, there have been lately added three great volumes of *Decretal Epistles* from *St. Clement* to *Gregory* the Seventh's days; also a huge heap of the *Popes' Bulls*, from the said *Gregory's* time to *Pius Quintus;* and lastly, no short sum of *Papal Constitutions*, set forth a little before the said Seventh Book of the *Decretals*. So as all these volumes being put together, they exceed as far the body of the Civil Law, as the usurped dignity of the Papacy exceedeth the mean estate of the Empire." *"Placet eis." "John Overall."* Bishop Overall's *Convocation Book*, p. 320. See also Wordsworth's *Ecclesiastical Biography*, vol. i. p. 128.

illæsis[q], *non* indiget novâ Consecratione." "Si Ecclesia ita *igne comburatur*, ut parietes interiores ex toto, vel ex majori parte, sint devastati, vel abrasi, quamvis non corruant, *indiget novâ Consecratione*[r]." "Quando Ecclesia ampliatur, si nova pars addita sit *minor* veteri remanente, *non* indiget novâ Consecratione. Unde, cùm major principalis, et magìs digna pars sit vetùs remansa, et ipsa sit consecrata, efficitur etiam consecrata minor pars, et minus digna, et accessoria de novo addita. Si verò pars nova esset *major* veteri remanente, tunc Ecclesia esset *denuo consecranda; magìs dignum attrahit ad se minus dignum, et major pars minorem:*" which latter rule *Ferraris* elucidates thus—"Et hoc totum patet a pari de oleo sacrato, et aqua benedicta; cui si affundatur oleum non sacrum, et aqua non bene-

[n] *Lucii Ferraris Promta Bibliotheca, Canonica, juridica, moralis, theologica; necnon ascetica, polemica, rubricistica, historica,* &c. &c.; *Superiorum permissu;* a work in ten volumes, of very high authority.

[o] "Et ratio est clara, quia in tali casu nec moraliter nec physicè censetur eadem Ecclesia."—(*Gloss.*)

[p] "Et ratio est, quia, quamvis ex novâ materiâ paulatim à primis fundamentis reficiatur, non ideo desinit esse eadem Ecclesia; sicuti patet de legione militum, quæ remanet, et dicitur semper eadem legio, quamvis, militibus deficientibus, novi substituantur, et sic paulatim successivè omnes milites renoventur." "Tum quia, dum Ecclesia paulatim et successivè reficitur, *magìs dignum attrahit ad se minùs dignum, et major pars minorem.*"—(*Gloss.*) See also *Van-Espen, tom.* i. *pars* 2. *sect.* 2. *tit.* 1. *cap.* 5.

[q] "Quamdiu parietes integri sunt, non est Ecclesia reconsecranda, quia in parietibus consecratur Ecclesia, et non in tecto."—(*Gloss.*)

[r] A Church which was *destroyed by fire* in this Diocese (Exeter) was rebuilt, enlarged, and *re-opened without Consecration.*

dicta in majori quantitate, quam sit quantitas sacrata, vel benedicta, tunc indiget novâ consecratione, vel benedictione. Si vero oleum non sacrum, et aqua non benedicta affundatur oleo sacro, et aquæ benedictæ existenti in majori quantitate quam sit quantitas non sacrata, vel non benedicta, tunc non indiget novâ consecratione, vel benedictione, quia per commixtionem cum majori quantitate sacrata, vel benedicta, afficitur sacrata vel benedicta etiam minor quantitas non consecrata, vel non benedicta." "Ecclesia à primo lapide reædificata, vel etiam parietibus tantùm renovata, debet novâ Consecratione dicari;" and the reason assigned is this, "quia *in parietibus*[s] consecratur Ecclesia, et non *in tecto*." And again: "Si parietes Ecclesiæ sint destructi, et à fundamentis iterum reædificentur, Ecclesia jam consecrata iterum consecranda est." "Sin autem de Consecratione minimè constet, vel dubia ea sit[t], consecranda est Ecclesia; eodem modo ac reiterari potest Baptismus, si dubium sit, an is validè sit collatus." On the question of the destruction of the *Altar* involving the *reconsecration* of the Church, *Ferraris* remarks: "Hic verò non est prætereundum, quod seculo xi. persuasum fuit, principali altari everso, totam Ecclesiam esse consecrandam. Fundata autem fuit persuasio hæc in Canone falsò

[s] So also *Durandus*, "*Consecratio Ecclesiæ maxime in exteriori unctione, et in lapidum conjunctione et dispositione, consistit.*"—(*Rationale Div. Off., lib.* i. *cap.* 6. *sec.* 31.)

[t] See a previous note (p. 15) on the question, "*Quomodo constare possit de Consecratione Ecclesiæ.*"

Hygino Papæ adscripto. Hæc à *S. Anselm.* reddebatur ratio. 'Altare (aiebat) non fit propter Ecclesiam, sed Ecclesia propter Altare; et ideo violato principali altari, jam non videtur esse Ecclesia, quia non est illud propter quod Ecclesia constituitur, et consecratur. Quapropter quum illud fit novum, rectè videtur cum eo consecrari, per quod recipit ut sit Ecclesia;' at sub finem seculi xii. hæc disciplina mutari cœpit, ut constat ex decretali *Alexandri* 3. in cap. 1. *De Consecra. Eccl.*" *Ferraris* gives full and abundant references to authorities[u], to which I must refer the enquiring reader[x]. (See also note x, sup. p. 16.)

[u] The reader will be furnished with authorities on the points discussed above, by referring also to *Gavanti Thesaurus Rituum, tom.* iii.; *Enchiridion, seu Manuale Episcoporum,* &c., p. 115.

[x] I will however add one passage, as it may tend to elucidate other positions which I have already laid down as the rules of Canon Law. "Execrato altari fixo et mobili, non execratur Ecclesia, nec è contra; *cap.* ad hæc i. *hoc. tit.* ubi præcise habetur: *propter hoc* (id ex quo ob execrationem altaris illud denuo consecretur) *nequaquam reiterare suam consecrationem Ecclesia consuevit:* et in ejus summario dicitur: *Amoto Altari vel lapide continente sigillum, reconsecrabitur altare, non autem Ecclesia.* Polluta autem, vel violata Ecclesia, polluitur etiam vel violatur altare in ea fixum. Et ratio disparitatis est, quia consecratio Ecclesiæ est distincta a consecratione Altaris; consecratio enim Ecclesiæ consistit in parietibus, et consecratio Altaris in integritate ipsius. Unde potest dari quod execretur Altare v. g. per confractionem superioris tabulæ, et tamen consecrata maneat Ecclesia, ex quo remaneant illæsi et intacti sui parietes. Et e contra Ecclesia execretur, combustis vel destructis suis parietibus, et tamen consecratum remaneat Altare, ex quo adhuc illæsum et intactum consistat. Violatio autem seu pollutio Ecclesiæ concernit totam Ecclesiam, et per hoc polluta seu violata Ecclesia, polluuntur seu

The reader of Canon Law will doubtless have been struck with the apparent discrepancy, alluded to above, in the several Canonists, on the questions of '*Reconsecration*' and '*Reconciliation*' of Churches; the Canon of Nice, as quoted from the Decrees of *Gratian*, admitting *three exceptions* to the general law—viz., "*Ecclesias semel solemni ritu consecratas denuò reconsecrari non posse, nisi aut ab igne exustæ, aut sanguinis effusione, aut cujuscunque semine pollutæ fuerint:* whilst *Ferraris, Van-Espen, Martene*, and the later Canonists, lay it down as a rule, that so long as a Church is "*moraliter et physice eadem Ecclesia*," (see *Van-Espen, pars* ii. *sect.* 2. *tit.* 1. *cap.* 5,) *reconsecration* is no more admissible than *rebaptization*, but that a Church "*polluta propter eas causas quas superius nominavimus*," requires only the right of *reconciliation*.—As this is a question of some interest, I shall hazard a few conjectures in order to solve the difficulty.—On the authority of a pseudo-Nicene Canon, (see *note* c, *p.* 19; and *Van-Espen, pars* ii. *sect.* 2. *tit.* 1. *cap.* 5,) it is plainly stated in the Decretum, (*Distinct.* 68. *cap.* 3) — "Ecclesiis semel consecratis Deo, non debet iterum consecratio adhiberi, *nisi* aut ab igne exustæ, aut sanguinis effusione, aut cujuscunque semine fuerint pollutæ: quia sicut infans a qualicumque sacerdote, in nomine Patris, et Filii, et Spiritus Sancti semel baptizatus, non debet iterum

violantur omnia Altaria in ea fixa; ut bene advertunt Abbas *in cap.* Proposuisti 4. *De Consecrat. Eccles.* Silvester, Pirhing, et alii communiter."—*Promta Bibliotheca*, verb. '*Altare.*'

baptizari; ita nec locus Deo dicatus, est iterum consecrandus, nisi propter eas causas quas superius nominavimus: si tamen fidem Sanctæ Trinitatis tenuerunt qui eum consecraverunt."—(*Corpus Ju. Canon., tom.* i. *p.* 344. *ed.* 1606.) On the other hand, it is laid down by *Van-Espen, Martene, Ferraris,* and other Canonists—"Ecclesiam semel solemni ritu consecratam denuo reconsecrari non posse, *quocunque etiam enormi crimine pollutam seu profanatam,* expeditum est; multisque Canonibus apud Gratianum relatis expressum."—(*Van-Espen, pars* ii. *sect.* 2. *tit.* 1. *cap.* 5; and *Ferraris,* verb. *Ecclesia.*) And *Van-Espen* adds—"Cum enim receptum esset, consecrationem Templi materialis repræsentare consecrationem Templi spiritualis per Baptismum; atque hac ratione, ritus istius consecrationis ad similitudinem rituum hujus spiritualis consecrationis essent plures inducti; etiam visum fuit, quod sicuti Templum spirituale semel per baptismum consecratum, licet postmodum per peccatum fuerit violatum, non potest iteratò per Baptismum reconsecrari; *ita nec Templi materialis solemnis consecratio, huic spiritualis Templi consecrationi respondens, iteranda est;*" a reason which is given almost verbatim by *Ferraris.*—(*Pars* ii. *sect.* 2. *tit.* 1. *cap.* 5.) If we refer again to *Ferraris, Paravicini,* and *Martene,* we shall find that they speak of *Reconciliation* only being required in the above-named cases of pollution and profanation.—Thus *Ferraris;* "Ecclesia pluribus casibus et modis polluitur, ita ut *indigeat reconciliatione; Primus est,* quando in ea

sanguis humanus in quantitate notabili, per voluntariam, injuriosam, et graviter peccaminosam actionem, *effunditur*."—"Ecclesia violatur, ita ut *reconciliatione indigeat*, si quis in ipsa pro defensione Fidei homicidium, et ita martyrium intra Ecclesiam patiatur."—"Tertius casus, quo polluitur Ecclesia, est quando humanum semen in Ecclesia criminose, voluntarie, et notorie effusum," &c.: which case also is included amongst those in which '*Ecclesia indigeat reconciliatione*.' And still treating of the same point, *Ferraris* adds—"Si vero *tales casus* ab initio occulti, postea publice innotescant, ex eo tempore debet Ecclesia *haberi pro polluta*, et necessario *debet reconciliari*." Speaking of the commission of the above offences, *Ferraris* proceeds to say—"Si sacerdos sciat solum ex sacramentali confessione Ecclesiam esse pollutam, poterit in ea licite celebrare, neque opus est aliqua *reconciliatione*."—(*Promta Bibliotheca*, verb. '*Ecclesia*.')—If we refer to *Martene*, we shall find the same rules laid down: "*De Reconciliatione Ecclesiæ violatæ*. Ecclesiam duobus præsertim modis violari contingit. Cum *homicidium* aut *grave aliquod crimen* in ea committitur, vel cum *incendio* aut forte fortuna majori ex parte *concidit*:" (the three *excepted cases* in the Decretum:) and having alluded to the murder of Thomas Becket, and the consequent suspension of Divine Service in the Cathedral Church of Canterbury, (see note to p. 10,) as recorded by Matthew Paris,—which, it is important to remark, was at the close of the 12th century, (A.D. 1170,)—*Martene* adds—"Postea vero

solemni ritu ab Episcopo *reconciliabatur.*" (*De Antiquis Eccle. Rit., tom.* ii. *lib.* 2. *cap.* 15.) *Martene* then proceeds to give different offices—"*In Reconciliatione Ecclesiæ violatæ;*" and refers to an *English Pontifical*, of the year 900, belonging to the Monastery of Jumieges, in which the rite of *Reconciliation* is connected with *Pollution*, under the circumstances above specified: "*Ex Ms. Pontificali Anglicano Monasterii Gemmeticensis, an.* 900. *Reconciliatio* Loci Sacri, ubi sanguis fuerit effusus, aut homicidium perpetratum, vel aliquâ re immundâ." He also refers to a Pontifical of Egbert, Archbishop of York, (A.D. 731, 66): "*Ex MS. Pontificali Egberti Eboracensis Archiepiscopi. Reconciliatio* Altaris vel Loci Sacri, ubi Sanguis fuerit effusus, vel homicidium perpetratum."—On referring to *Paravicini*, we find that he quotes the pseudo-Nicene Canon from the Decretum, thus admitting the exceptions; and yet under the sec. '*Ecclesia polluta,*' he gives us abundant authorities for the *Reconciliation* of Churches so profaned or polluted; at the same time it is clear that he uses the terms '*reconsecranda,*' '*reconcilianda,*' and '*rebenedicenda,*' as synonymous.—Thus under the title, "*Ecclesia polluitur per effusionem seminis ex libidine, et sanguinis ex injuria,*" he adds from the Council of Cologne, "*Reconciliatur* Ecclesia ob seminis emissionem; itidem ob enormem sanguinis effusionem," &c. Under another head, "*Ecclesia per sanguinem effusum polluitur, et reconsecranda est, et quomodo,*" he quotes an authority which requires *Reconciliation* only: "Pro-

posuisti, quod venientibus ad Ecclesiam Sancti Jacobi ex diversis regionibus peregrinis, et volentibus aliis, ab aliis per contentiones et rixas altaris de nocte custodiam vendicare, homicidia contingunt fieri interdum, et aliquando vulnera inferuntur. F. T. taliter respondemus, quod manente E. et Altari ipsa *reconciliari* poterit, per aquam cum vino et cinere benedictam." (*De Consecrat. Ecclesiæ, cap. 'Proposuisti,' post Ep.* 2. *Hyginii, De Consecratione, Dist.* 1. *cap. 'Si motus.'*) The next section runs thus: "*Ecclesia polluta effusione sanguinis, vel seminis, rebenedicenda est, ritu a cæremoniali præscripto;*" and then he gives as his authority—"Ecclesias insuper, quæ sanguinis vel seminis sunt effusione pollutæ, Civitatis Clericis convocatis, cum processione et aquæ benedictæ aspersione, prout in ordinario habetur adscriptum poteris *emundare.*" (*Concil. Later.* 3. p. 50. cap. 67.) And lastly: "*Ecclesia per adulterium in ea commissum polluta est, et rebenedicenda est;*" quoting as authority—"Nos ergo juxta SS. PP. decreta volumus, ut condignam pœnitentiam adulteræ præfatæ imponens, Ecclesiam prælibatam per aspersionem aquæ sanctificandæ *reconcilies.*" (*Ibidem*, cap. 21.) I think, therefore, that the terms '*consecranda*' and '*reconsecranda*' are often used for '*reconcilianda*[y],' &c.; which may partly

[y] This is indubitably the case in the *Institutiones Lancellotti*, where, under the title "*Ecclesia polluta debet reconciliari,*" we read, "Sed si Ecclesia, aut ab igne exusta, aut fusione sanguinis vel seminis, vel excommunicati humatione polluta fuerit, etiamsi semel antea consecrata appareat, nihilominus diligentissime ex-

account for the discrepancy in question. And I am borne out in this opinion by a *gloss* on a Canon in the Decretum: "Si homicidio, vel adulterio Ecclesia violata fuerit, diligentissime expurgetur et *denuo consecretur*:" the *gloss* adds, "i. e. *mundetur per aspersionem.*"—(*De Consecrat. Dist.* 1. *cap.* 19.) Another solution which I would offer is this, that the rule might have been different at different periods[z]; the excepted cases might have been grounds for *re-consecration* in the earlier ages of the Church, whilst in later times the Canon—"*Ecclesiam semel solemni ritu consecratam denuo reconsecrari non posse,*" may have been more strictly interpreted. Again I must quote the *gloss* in the Decretum, as supporting my

purgata, *iteratò consecranda, vel reconcilianda erit.*" (*Lib.* ii. *tit.* 18. § 18.)

[z] That the rule respecting 'the removal or destruction of the Altar involving the *reconsecration* of the Church,' was different at different periods, the following extracts from *Van-Espen* will clearly prove: having told us that in the eleventh century the rule—"Si motum fuerit altare, denuo consecretur Ecclesia"—obtained in the Church, he adds—"At circa finem seculi xii. hæc disciplina mutari cœpit; uti constat ex Decretali Alexandri III., in cap. 1. *De Consecrat. Ecclesiæ,* ubi scribit—'Si Altare motum fuerit, Ecclesia propter hoc nequaquam suam *consuevit* consecrationem iterare.'—Quæ verba ostendunt, Pontificem hic nullum novum jus induxisse; sed respondisse juxta id quod suo tempore *consueverat* observari. Addens autem Pontifex; '*licet id quidam Canones innuere videantur,*' scilicet altari moto Ecclesiam esse reconsecrandam, indubie respexit ad relatos Canones apud Gratianum, qui sat aperte significant *reconsecrationem* esse faciendam: sed cum *hæc sint tantum disciplinæ et ceremonialia, ideo facile mutari potuerunt:* quare juxta Decretalem Alexandri III. hodie receptum est, ob motionem Altaris, Ecclesiam non esse denuo consecrandam." Van-Espen, *Jus Eccles., tom.* i. *pars* 2. *sect.* 2. *tit.* 1. *cap.* 5.

suggestion : the following note is added to the 18th Can., the first of a series on the Consecration of Churches :—" Hæc est 7 pars, in qua probatur per 7 Ca., quod *si Ecclesia fuerit execrata, debet consecrari : Hodie tamen non consecratur, sed reconciliatur per Episcopum,* cum aqua per illum benedicta, et non per alium ; *nisi caderet vel arderet.*"—(*Corpus Juris Canon., Decret. Ter. Pars, De Consecrat. Dist.* 1.) I cannot more clearly sum up the question than by quoting the following passages from *Berardus* and *Devoti ;* the former of whom writes thus :—" Decreverunt Patres, ut quemadmodum homo baptizatus nunquam rebaptizari potest, et si deliquerit, tantum per pœnitentiam restituitur, ita Ecclesia semel consecrata iterum consecrari non posset, quod si pollui eam contingeret, statis formulis *reconciliaretur.*" *Berardus* then proceeds to state that—" Pollutam Ecclesiam dixerunt, non quidem cum vel in parte vel tota corruerit, sed vel cum cultu impio est profanata, vel cum enorme crimen admissum in ea fuerit, quale est inter cetera crimen homicidii, aut non modica effusio sanguinis," &c.—Berardi *Commentaria in Jus Ecclesiasticum, tom.* iv. *p.* 155. In another place *Berardus,* referring to the Epistles of Ivo, Bishop of Chartres, says—" Ubi mentio fit de reconciliatione Ecclesiæ, quæ multum a consecratione distinguitur, dicitur, ob flagitia quædam in Ecclesia admissa adhuc consecrationem remanere, quamquam purgatio quædam sit habenda, exemplo fidelium delinquentium, qui pœnitentiis expiantur, non iterum baptizantur et consecrantur."—Ibid.,

tom. ii. *p.* 94. *Devoti* also, a Canonist of the present century, writes;—"*Consecratio Ecclesiæ non iteranda.*—Consecratio Ecclesiæ semel facta nunquam iteratur, nisi tota pene collapsa, aut exusta instauretur Ecclesia, vel nisi de illius consecratione dubitetur."—"*Ecclesia violata aut polluta.*—Consecrata Ecclesia, si violetur aut polluatur, *reconciliari* debet, quoniam in ea res divina fieri non potest. Polluitur autem injuriosa humani sanguinis effusione, et homicidio quod, etiam non effuso sanguine, in Ecclesia patratum est; item humani seminis voluntaria effusione; denique infidelis aut excommunicati vitandi sepultura." Joannis Devoti, *Institutiones Canonicæ, lib.* ii. *tit.* 7. *sec.* 1. § 18, 19.—See also *Institutionum Juris Canonici Tabulæ Synopticæ, Juxta Ordinem habitum* a Joanne Devoti; Tabula 51, *De Locis Sacris et Ecclesiis Consecrandis et Reconciliandis.* I would likewise refer the reader to Hospinianus, *De Templis: Hoc est, De Origine, Progressu, Usu et Abusu, Templorum, ac omnino Rerum omnium ad Templa pertinentium; lib.* iv. *cap.* 2. *sec,*—*Templa quando, et quibus ritibus reconsecranda,* p. 451. *edit.* 1603.

Though the question does not come quite within the scope of this Paper, it may be interesting to add one word, how far a Church and Churchyard are mutually affected, the one by the desecration of the other.—The rule as laid down by *Paravicini* is this —"Cœmeterium Ecclesiæ contiguum intelligitur pollutum, si Ecclesia est polluta." "Cœmeterio polluto, Ecclesia contigua non est polluta." And

the Gloss adds—" Si Ecclesiam pollui sanguinis aut seminis effusione contingat, ipsius cœmeterium, si contiguum sit eidem, censetur esse pollutum. Unde antequam reconciliatum fuerit, non debet in eo aliquis sepeliri. Secus si remotum fuerit ab eadem. Non sic quoque in casu converso sentimus, ut videlicet polluto cœmeterio, quamvis Ecclesiæ contiguo, debeat Ecclesia reputari polluta; ne minus dignum, majus, aut accessorium principale ad se trahere videatur. Non unum sed plura cœmeteria esse noscuntur, quæ quamvis sibi cohærentia, pariete tamen medio sejunguntur. Ideoque violato eorum altero, alterum (licet de uno ad aliud per portam intermediam habeatur accessus) non propter hoc reputabitur violatum." Paravicini *Polyanthea Sacrorum Canonum*, verb. *Cœmeterium.* So also Cabassutius: "Admonet ibidem Concilium istud Remense, polluta Ecclesia pollui simul contiguum cœmeterium, secundum Canones; sed non viceversa; polluto quippe cœmeterio, Ecclesia contigua non amittit benedictionem neque consecrationem."—*Notitiæ Ecclesiasticæ Sæculi* xvi.; *Concilium Remense, an.* 1583. See also to the same effect in Van-Espen, *tom.* i. *pars* 2. *sect.* 2. *tit.* 1. *cap.* 5; and Devoti, *Institutiones Canonicæ, lib.* ii. *tit.* 7. *sect.* 1. § 20.

I will conclude this summary of the law and practice of the Church touching the *Reconsecration, Reconciliation,* &c., of Sacred Edifices, with an extract from an interesting work[a], published in 1701,

[a] Entitled, "*The Beauty of God's House; or, Consecrated Places for Religious Worship Vindicated,*" &c.; by "*John Prince, Vicar of Berry-Pomeroy, Devon.*" 1701.

on the Consecration of Churches, by the author of '*Danmonii Orientales Illustres*,' or, '*The Worthies of Devon*;' who writes thus: "There was, we find, nothing acceptable with God, among His own people the Jews, whether *Tabernacle, Altar, Censers, Vestments, Priests,* &c., but what was *consecrated.* The *Consecration* of *Christian Churches* is derived from the Old Testament, and practised by the Holy Fathers under the New, as expressed in the *Constitutions of Otho,* where we read—'The dedication of Royal Temples is known to have taken its beginning from the Old Testament, and was observed by the Holy Fathers in the New Testament [b], under which it ought to be done with the greater care and dignity, because under the former sacrifices of dead animals only were offered, but under the latter the heavenly, lively, and true Sacrifice, that is Christ, the only-begotten Son of God, is offered on the Altar for us by the hands of the Priests: therefore the Holy Fathers have providently *ordained that so sublime an office should not be celebrated in any place but what is dedicated,* except in case of necessity [c].'

[b] *John Athone* learnedly proves this by referring us to several places in the Decretum and the Decretals: see "*Domini Johannis de Athon in Constitutiones legitimas Angliæ Glossemata,*" in the "*Constitutiones Legatinæ sive Legitimæ Regionis Anglicanæ D. Othonis et D. Othoboni,*" printed with Lyndwood's *Provinciale.*

[c] See Johnson's *Collection of Ecclesiastical Laws,* an. 1237.—I subjoin the *Constitution of Otho* from Lyndwood:—"*De Consecratione et Reformatione statûs Ecclesiæ.*—Basilicarum Dedicatio initium a Veteri Testamento dignoscitur habuisse, et in Novo est a Patribus sanctis observata: in quo est eo dignius et studiosius facienda, quo in illo offerabantur hostiæ animalium mortuorum; in isto vero cœlestis hostia viva, et vera, Christus scilicet, unigeni-

And the *History of the Church* informs us, that in the first ages of Christianity, Churches were not only built, and set apart for religious worship, but also *formally consecrated by Bishops—per Diœcesanos Episcopos, ad quos pertinet, vel eorum auctoritate per alios*[d] *consecrentur*—as that famous forementioned Legate[e] decreed here in England. This Consecration was done by prayer and religious rites; which, so long as they are grave, pious, and pertinent, are no way to be slighted or condemned. For indeed,

tus Dei Filius, in Altari offertur pro nobis manibus Sacerdotis. Quare statuerunt provide Sancti Patres, ne in aliis locis quam dedicatis (nisi necessitatis causa) celebretur officium tam sublime." The *Gloss.* interprets the "*Necessitatis causa,*" "*Infirmitatis, vel hujusmodi.*"—*Constitutiones Legatinæ,* &c., p. 5.

[d] Gloss. Joan. de Athon;—"*Per Alios,* sc. Episcopos."

[e] In the *Constitution* above quoted. The passage immediately referred to in the text is the following:—"Volentes huic tam periculosæ negligentiæ obviare, Statuimus, et Statuendo præcipimus, ut omnes Cathedrales, Conventuales, et Parochiales Ecclesiæ, quæ perfectis parietibus sunt constructæ, infra biennium per Diœcesanos Episcopos, ad quos pertinent, vel eorum auctoritate per alios consecrentur. Et ne tam salubre Mysterium ac Statutum transeat in contemptum, si loca hujusmodi non fuerint infra biennium a perfectionis tempore dedicata, a Missarum solenniis usque ad Consecrationem manere Statuimus interdicta, nisi aliqua causa rationabili excusentur."—The latter portion of the *Constitution of Otho* may be applied with advantage in our own day: "Ad hæc nec præsumant Abbates aut Ecclesiarum Rectores antiquas Ecclesias consecratas, sub prætextu amplioris vel pulchrioris fabricæ faciendæ, diruere absque licentia diœcesani Episcopi et consensu, præsenti Statuto districtius inhibemus. Diœcesanus vero diligenter consideret an expediat dare licentiam vel negare; et si dederit, attendat et intendat, ut opus quam celerius poterit consummetur, quod extendi statuimus ad jam cœpta."—*Constitutiones Legatinæ, &c., D. Othonis et D. Othoboni,* p. 6.

as one[f] observes, 'that all nations and religions have consented unto, and practised in all ages, the separation of places, by prayer and religious rites, or circumstances, is clear from all histories; and the Christian Church[g] hath had consecrated Temples in all ages.' Nor was this done barely by *having prayer* in them; for then every private house, where prayers are performed, would become a *Church;* but by prayers especially for that occasion[h]. I say this hath been, all along, the general practice of Christians in all ages, when and where they might, until now of late in this kingdom among ourselves; where we may see many great pretenders to Christianity as boldly celebrate the worship of God in the vilest places, as if they were the most sacred Temples in the world. Churches then, and places of God's public worship being set apart, and *consecrated* by devout prayers of Bishops and people, and other decent rites, ought among Christians to be had in great honour and esteem, and not to be so slighted and despised as generally they are: and the rather, for that *solemn dedication* is made of them to God; the true and rightful owner and

[f] "*Beth-Hak-Kodesh, or The Separation and Consecration of Places for God's Public Service and Worship, and the Reverence due to them, vindicated,* by Thomas Wemys, *Vicar of Whittingham.*" 1674. See *Wemys,* p. 105.

[g] I must refer my readers to pp. 12—41 of my former work on "*The Object, Importance, and Antiquity of the Rite of Consecration of Churches,*" for proof of this assertion. See also Hittorpius, *De Divinis Cathol. Eccles. Officiis,* pp. 55 and 121; "*Ecclesiæ cur Consecrentur.*"

[h] Ibid., p. 26.

founder[i] making away all his right therein to Almighty God by the hand of the Bishop, for the public worship and service of our Saviour ever after. And we need not question, if done in a pious and sincere manner, God's gracious acceptance of it, for thereby it becomes God's propriety indefeasible. 'Consecratio duo efficit, (writes Durandus[k],) nam ipsam Ecclesiam materialem Deo appropriat, et nostram, scilicet tam Ecclesiæ, quam fidelis animæ desponsationem insinuat. Domus namque non consecrata, est sicut puella viro alicui destinata, non tamen dotata, nec matrimoniali commercio in unione carnis unita. Sed in consecratione[l] dotatur, et transit in propriam Jesu-Christi sponsam, quam sacrilegium est per adulterium ulterius violari.'"

[i] Ibid., p. 7.

[k] *Rationale,* p. 23. cap. 6. sec. 8.

[l] See *Bellarmini Disputationes,* tom. ii. lib. 3. cap. 5. '*De Dedicatione et Consecratione Ecclesiarum,*' for a brief statement of the arguments in favour of the Consecration of Churches. The reader may also consult Joh. Baptistæ Casalii Romani, *De Profanis e Sacris Veteribus Ritibus, Opus Tripartitum,* pars iii. *De Veter. Sacr. Christ. Ritibus,* p. 173; and Caspari Calvoerii, *Rituale Ecclesiasticum, pars* ii. *sect.* 1. *cap.* 40, *De Consecratione Templorum.*

APPENDIX A. (p. 5.)

THE following Instrument, under the hand of *Simon Sudbury*, Archbishop of Canterbury, and directed against *William de Springlinton*, Bishop of St. Asaph, bearing date 1377, will elucidate the practice of the Church of England in the 14th century, and corroborate Bishop Gibson's assertion.

Archiepiscopi Cant. Litera Comminatoria Episcopo Assav. ad Dedicandum Ecclesias in sua Civitate et Diœcesi. Ex Reg. Sudbury, fol. 43 A.

SIMON, permissione divina, &c., venerabili fratri nostro Domino Willelmo, Dei gratia Episcopo Assaven. nostro et Ecclesiæ nostræ Cantuar. Suffraganeo, Salutem, et fraternam in Domino charitatem. Multorum fide dignorum querelis ad nostrum pervenit auditum, quod nonnullæ et quamplures Ecclesiæ vestrarum Civitatis et Diœc. in quibus ipse Deus quotidie immolatur et sumitur, contra Sacrorum Canonum Instituta, et Sanctorum Patrum Constitutiones, minime dedicatæ existunt, nec etiam Consecratæ; aut *si forte pollutæ fuerint, nullatenus sint Reconciliatæ;* in ipsius Dei contumeliam, et animarum parochianorum dictarum Ecclesiarum periculum non modicum et jacturam. Nos itaque volentes, prout ad nos attinet, remedium in hac parte

apponere opportunum, vobis committimus, et in virtute obedientiæ firmiter injungendo mandamus, quatenus Ecclesias quascunque in dictis vestris Civitate et Diœc. Dedicatione, Consecratione, seu Reconciliatione indigentes, studeatis quam citius Dedicare, Consecrare et Reconciliare, seu per alios Dedicari, Consecrari, et Reconciliari faciatis. Alioquin ob vestram harum occasione negligentiam eas Consecrari, Dedicari, et Reconciliari, ut convenit faciemus; et nihilominus contra vos hac occasione procedemus, prout de jure fuerit procedendum. Dat. apud Lambeth idus Novemb. A.D. MCCCLXXVII. et translat. nostræ anno III.—Wilkins, *Concilia Magnæ Britanniæ*, vol. iii. p. 122.

APPENDIX B. (p. 6.)

I.

INSTRUMENT FOR THE RECONCILIATION OF THE CHAPEL OF ST. JOHN OF JERUSALEM, HEREFORD.

(Extracted[a] from Archbishop Laud's Register, fol. 285. b., in the Library at Lambeth.)

Reconciliatio Capellæ ad prioratum Sancti Johannis Hierosolimitani infra suburbia Civitatis Herefordensis spectantis.

GUILIELMUS, &c., dilecto nobis in Christo Fitz Willielmo Coningsby, de Hampton Court, in Comitatu Herefordensis Armigero, omnibusque aliis quos infra scripta tangunt, seu tangere poterint, salutem et gratiam. *Cum* capella antiqua ad prioratum Sancti Johannis Jeresolamitani, intra suburbia Civitatis et Diocesis Herefordensis, nostræque Cantuariensis provinciæ quondam spectans, post suppressionem et demolitionem Monasteriorum, ac aliarum domorum religiosarum, tempore regni Regis Henrici octavi auctoritate parliamenti factam, ad seculares usus applicata et prophanata fuit, scilicet cubile factum pro bestiis, ac

[a] These two Instruments of Archbishop Laud have been carefully and faithfully transcribed from the original documents in the archiepiscopal library at Lambeth, by a competent person, under the kind supervision of a friend, the Rev. R. Hooper, of St. Stephen's, Westminster. I have of course deemed it advisable to print the documents *literatim:*

pabuli pro eisdem et fœni repositorium; *Cumque* pater tuus, Dominus Thomas Coningesby, Miles, dictam Capellam et fundum ejusdem et eidem adjacentem pretio emit, et Hospitale ibidem fundavit et erexit; Ac, structuris ejusdem Capellæ salvis firmisque et stabilibus remanentibus, tecta, parietes, et fenestras ejusdem perpoliri et decenter adornari fecit, una cum sacrâ mensâ, suggesto, et sedilibus aptis et convenientibus pro divinis ibidem celebrandis; quæ, sic adornata, ultra viginti annos ultimè elapsos sine ullâ aliâ prophanatione aut seculari usu aut applicatione remansit, et in presenti remanet: Tuque præfatus Fitz Willielmus Coningsby Capellanum ad divina officia in eâdem Capellâ, ad et in usum et devotionem promovendam præpositi confratrum pauperum et servitorum Hospitalis ibidem peragendum habere et providere intendens, *Nobis* humiliter supplicâsti ut Capella prædicta ad majorem cautelam reconciliari, et, ut divinæ preces, conciones, et sacramenta, in Capellâ prædictâ, ut præfertur adornata, absque novâ consecratione licitè et canonicè celebrari, possint, licentiam et auctoritatem nostram gratiose impertiremur et concederemus: Cui quidem tuæ petitioni *Nos* favorabiliter annuentes, et pium tuum propositum in hâc parte approbantes, et eo potius quoniam parietes et tecta ejusdem Capellæ nunquam demolitæ (*sic*) erant, reconsecrationem ejusdem omnino necessariam non esse censentes, Eandem Capellam ab omni impedimento canonico de et ex prophanatione prædicta contracto et incurso, quantum in nobis est, et de jure pos-

sumus, eximimus et relaxamus, et eandem reconciliamus. Ac insuper quod quilibet Capellanus idoneus, sacris ordinibus constitutus, ac doctrinæ disciplinæ Ecclesiæ Anglicanæ conformis, preces matutinas et vespertinas in Capellâ prædictâ juxta formam libri publicarum precum, auctoritate Parliamenti editi, exinde perlegat, conciones proponat, et sacramenta in dictâ Capellâ administret, licentiam, tolerationem, sive indulgentiam, quantum in nobis est, et de jure possumus, harum serie concedimus et auctoritatem nostras elargimur per præsentes. Proviso semper, quod si aliqua fraus in hâc parte imposterum appareat, vel falsitas nobis suggestæ vel suppressæ veritatis, tunc hæc præmissa omnia et singula per nos facta et concessa irrita sint ad omnem juris effectum. In cujus rei testimonium sigillum (quo in hac parte utimur) præsentibus apponi fecimus. Datum vicesimo die mensis Decembris, anno Domini 1637, et nostræ translationis anno quinto.

II.

INSTRUMENT FOR THE RECONCILIATION OF PLAXSTOOLE CHAPEL, WROTHAM, KENT.

(*Laud's Register, fol.* 286. *b.*)

Reconciliatio Capellæ de Hale in parochiâ de Wrotham in Comitatu Cantii.

Guilielmus &c., Dilectis nobis in Christo Inhabitantibus Burgorum sive Villarum de Hale et Roffeway, parochiæ de Wrotham, in Comitatu Cantii, Decanatus de Shorham nostri, et Ecclesiæ nostræ Ca-

thedralis et Metropolitanæ Christi Cantuariensis jurisdictionis immediatè, salutem et gratiam. Porrecta nobis nuper ex parte vestrâ petitio continebat, Quod cum fuerint et sint quamplurimi Inhabitantes infra villas sive burgos prædictos, viz., sexaginta sex seperales familiæ, aut eo circiter, de quibus nonnulli sunt senio confecti, alii impotentes, aliique parvuli, qui sine multo eorum incommodo tedioque et labore Ecclesiam suam parochialem de Wrotham prædictam, ad divina ibidem audienda, et ad devotiones suas Deo præstandas diebus dominicis et festivis, juxta juris exigentia, adire et frequentare non possunt, domibus habitationum inhabitantium in villas sive burgos respectivè prædictos, etiam eorum qui proxime scituantur Ecclesiæ parochiali de Wrotham prædictæ, a dictâ Ecclesiâ parochiali tribus milliaribus, aliisque quinque milliaribus (ut asseritur) distantibus: Quodque vos, sumptibus et expensis vestris propriis, quandam vetustam et ruinosam Capellam intra burgum sive villam de Hale prædictum, ab antiquo fundatam et constructam communiter vocatam *Plaxstoole Chappell,* a dictâ Ecclesiâ parochiali de Wrotham per quatuor milliaria distantem, reparari fecistis, ubi quamvis per aliquot annos retroactos divina officia celebrata non fuerunt, predecessores tamen vestri (ut nobis affirmatis) ibidem ad divina publica audienda sæpissimè accesserunt et accedere soliti sunt, et Deo cultum, more debito, ibidem peregerunt; unde nobis humiliter supplicari fecistis, quatenus respectu habito sumptuum vestrorum in dictæ Capellæ reparatione jam elargitorum,

et magna distantia inhabitantum burgorum prædictorum a dictâ Ecclesiâ parochiali, istam capellam pristino usui, sine novâ consecratione, in favorem et ad usum inhabitantium villarum prædictarum, restauraremus, eandemque ad majorem cautelam, non obstante aliquâ prophanatione, (si quæ forsan esset) de gratiâ nostrâ speciali reconciliaremus, ac, ut divinæ preces matutinæ nonnunquam (cum opportunum aut urgeat necessitas) semperque vespertinæ preces et catechisationes ibidem in usum vestrum per presbiterum idoneum expensis inhabitantium dictarum villarum de Hale et Roffeway prædictarum celebrarentur et perficerentur, licentiam et facultatem nostras concedere et impertiri dignaremur : *Nos* petitioni vestræ hujusmodi favorabiliter annuentes, eandem Capellam ab omni impedimento canonico, de et ex prophanatione quâcunque (si quæ esset) contracto et incurso, quantum in nobis est, et de jure possumus, auctoritate nostrâ eximimus et relaxamus, eandemque reconciliamus ; ac insuper quod preces matutinæ ac vespertinæ, ac etiam catechisationes, juxta formam libri publicarum precum, aliaque (*sic*) auctoritate Parliamenti editi, in dictâ Capellâ de Plaxstoole, prout a vobis petitur, celebrarentur, per aliquem presbiterum orthodoxum et conformem, per vos sufficienter conducendum et suppeditandum, et a nobis et successoribus nostris de tempore in tempus approbandum et licentiandum, Licentiam, tolerationem, sive indulgentiam harum serie concedimus et elargimur. Proviso semper, quod Eucharistiam Cœnæ Dominicæ, toties ad minus quoties per Canonem

astricti estis in Ecclesiâ parochiali apud * * * *[b] annuatim recipiatis, mortuosque inhumari semper faciatis. Nolumus enim quod ullum prejudicium dictæ Ecclesiæ parochiali aut Vicario ejusdem ex hâc nostrâ indulgentiâ quovismodo generetur, sed ut omnia onera solita et consueta a vobis ut prius supportata, salvo usu Capellæ prædictæ, (prout supradictum est) continuarentur, præstarentur, et persolverentur, (aliquo in hujusmodi nostra dispensatione in contrarium facto non obstante.) In cujus rei testimonium sigillum, quo in hac parte utimur, præsentibus apponi fecimus. Datum tertio die mensis Januarii Anno Domini juxta, &c., 1637, et nostræ translationis Anno quinto.

POSTSCRIPT. It may be interesting to learn, with reference to Archbishop Laud, and to the Instruments given above, that it was intimated by Hope, Willingham, and others, on the trial, in support of the accusation against the Archbishop of "having indulged," in his "*Consecration* and *Reconciliation* of Churches and Chapels," "in mere Popish and superstitious ceremonies, prescribed by Popish Councils and Canonists," that he had obtained his information from certain learned Canonists "of the Popish school," which are enumerated by Prynne in his *Canterburies Doom*. As these works, however, contain much valuable matter on the subject

[b] An erasure occurs here: apparently *Roffeway* had been written instead of *Wrotham*.

before us, I have given them for the benefit of those who may be desirous of extending their inquiries on the points discussed in this Paper:—Angelus De Clavasio, *Summa Angelica*, *Tit. De Consecrat. Ecclesiæ;*—*Summa Roselle*, (by Baptista Trouamala,) *Tit. Consecratio;*—Hostiensis, *Aurea Summa*, *Lib.* 3, *De Consecrat. Ecclesiæ et Altaris;*—Ivo Carnotensis, *Decretalium Pars* 3, *De Ecclesia, c.* 8 to 38:—Bochellus, *Decreta Ecclesiæ Gallicanæ*, *Lib.* 4, *Tit.* 1.—(See *Canterburies Doome*, by *William Prynne*, p. 115.) I would only add, that, in referring to *Angelus De Clavasio*, I find that he supports the conjecture which I have hazarded (pp. 43, 50) with regard to Churches, when polluted by the commission therein of murder, fornication, &c., requiring *reconciliation* and not *reconsecration*. Under the title of '*Consecratio Ecclesiæ*' he tells us "*in quibus casibus Ecclesia polluitur, et indiget Reconciliatione*," and proceeds to enumerate them,—"*Primum, quia in eâ effunditur sanguis*," &c., recapitulating the offences mentioned by the several Canonists.—*Summa Angelica De Casibus Conscientiæ*, p. 55, edit. 1495.

OXFORD: PRINTED BY I. SHRIMPTON.

BRIEF NOTES

ON THE

CHURCH OF SCOTLAND,

FROM 1555 TO 1842.

WITH A SUMMARY OF HER

ECCLESIASTICAL GOVERNMENT AND DISCIPLINE,

BEARING UPON THE PRESENT CONTROVERSY.

BY

E. C. HARINGTON,

INCUMBENT OF ST. DAVID'S, EXETER.

EXETER, P. A. HANNAFORD.

LONDON, J. G. F. & J. RIVINGTON; AND HAMILTON & CO.:

OXFORD, VINCENT: EDINBURGH, OLIPHANT & SON.

MDCCCXLIII.

LONDON:
Printed by S. & J. BENTLEY, WILSON, and FLEY,
Bangor House, Shoe Lane.

TO THE

VERY REVEREND THE DEAN OF EXETER,

AND THE OTHER MEMBERS OF THE

EXETER CLERICAL SOCIETY,

(BEFORE WHOM THESE PAPERS WERE ORIGINALLY READ,)

IN GRATEFUL REMEMBRANCE

OF THE PLEASURE AND IMPROVEMENT

DERIVED FROM HIS INTERCOURSE WITH THEM

AT THEIR MONTHLY MEETINGS,

THESE FEW PAGES ARE, WITH DUE RESPECT,

HUMBLY INSCRIBED BY

THEIR OBEDIENT SERVANT,

THE AUTHOR.

PREFACE.

THE Writer of these pages has only to allege the deep interest excited in the country at the present moment respecting the Church of Scotland, as an apology for publishing the following very imperfect sketch of the Scottish Church from the period of the Reformation to the passing of the *Veto Act.* He claims no merit but that (if any) of having perused (amidst much parochial occupation) some few works on the subject of the Government of the Church of Scotland, in order to increase his own very partial information; and, if a similar advantage should in the slightest degree be conferred on others, the Author will have received the only return which he can anticipate.

Exeter, May 1843.

CONTENTS.

CHAP.		PAGE
I.	Summary of the Reformation in Scotland	7
II.	First period of the Reformation, from 1560 to 1572	10
III.	Imparity in the Kirk, from 1560 to 1580	13
IV.	The Apostolical Succession broken	17
V.	Second period of the Reformation, from 1572 to 1578	20
VI.	Third period of the Reformation, from 1578	23
VII.	On the "efficacy of Ordination" according to the Kirk	30
VIII.	The early Scottish Reformers not inimical to "Forms of Prayer"	34
IX.	Episcopal Church of Scotland, from 1610 to 1662	38
X.	Episcopal Church of Scotland, from 1662 to 1690	42
XI.	The Presbyterian form re-established, 1690	47
XII.	Episcopal Church of Scotland immediately subsequent to the Revolution in 1688	50
XIII.	Episcopal Church, from 1690 to 1792	53
XIV.	The Scottish Non-jurors of 1689	55
XV.	The Greek Church and the Scottish Episcopalians, 1725	61
XVI.	Episcopal Church in Scotland, from 1746 to 1784	64
XVII.	Episcopal Church, subsequently to 1784	67
XVIII.	Judicatories of the Church of Scotland—*Kirk Sessions*	72
XIX.	*Presbyteries*	76
XX.	*Provincial Synods*	79
XXI.	*General Assembly*	82
XXII.	Commission of the General Assembly	92
XXIII.	Admission of Ministers into the Kirk	94
XXIV.	Presentation of the Patron—"*Veto Act*," &c.	97
XXV.	The "*Veto Act*," 1834-5	101
XXVI.	Objections against the "Veto Act"	104
XXVII.	Connexion between the Church of Scotland and the State	108

CONTENTS.

BRIEF NOTES

ON THE

CHURCH OF SCOTLAND.

CHAPTER I.

A SUMMARY OF THE REFORMATION IN SCOTLAND,

From 1560 to 1689.

THE Reformation of the Church* in Scotland commenced under John Knox, A. D. 1555 — 1560. The various gradations and changes which then and subsequently took place, as specified in the several acts of parliament, and the acts of assembly, are as follow: — *Popery* was *abolished* by act of parliament, and the Protestant religion virtually

* It does not fall within the scope of my present publication to enter upon the history of the *early Church* of Scotland; but I may add one word on the "*Culdees.*" Keith, (quoting Pinkerton's "Inquiry," Sibbald's "History of Fife," and Chalmers' "Caledonia,") in his "Preliminary Dissertation on the Culdees," maintains, that the Culdees were the *chapters* in the several bishopries, and had the election of the bishops of the several sees till the middle of the twelfth century. Lloyd, in his "Church History," takes the same view, (pages 134 to 146,) and refers to the chapter of St. Andrew's in support of the proposition. Maitland ("History of Scotland," p. 161,) says, "that what Fordun has told us as to the Scottish Church having been *governed* by *presbyters*, or monks, properly called

established, August 24, 1560. The *first Confession of Faith* was drawn up in 1560, and ratified in 1567, and continued to be recognised till the *Westminster Confession* in 1649. The *Reformed Church* was declared *established* 15th December, 1567. The *Presbyterian Church* was established by an act for "abolishing the acts contrary to the true religion," 5th June, 1592; an act for the "abolition of episcopacy" was passed in 1640; and a final act for abolishing *prelacy*, and the superiority of any

Culdees, before the coming of Palladius, A. D. 263, is manifestly erroneous, since the monkish profession did not begin till after the Dioclesian persecution, A. D. 303, and was not introduced into Ireland or Scotland till 432, through St. Martin; so that the Culdees, said to have been in Scotland before that time, must have been presbyters, priests, or incumbents of the several churches." And he proves from Crawford's "Lives of the Crown Officers in Scotland," that "the said Culdees were presented to churches, cure of souls, and other ecclesiastical emoluments *by the bishops;* which entirely refutes the opinion of their holding sentiments on Church government differing from that of *Episcopacy*." Russell, in his "History of the Church of Scotland," (pp. 38—44,) adopts the opinion of Lloyd and Keith. That *Columba* (A. D. 560) acknowledged an order in the Church superior to that of presbyter is proved from the anecdote related by Adamnanus, in his "Life of Columba," viz. that when Columba perceived that one who was officiating with him at the Eucharist was a *bishop*, he requested him to use the privilege of his order, *as bishop*, in consecrating the elements, exclaiming, "We now know that you are *a bishop*. Why have you hitherto endeavoured to conceal yourself, and hindered us from treating you with *proper respect?*" Columba, at the request of Oswald, king of Northumbria, sent *Corman*, and, after him, *Aidan*, as bishops; and they, together with their successors, *Finan* and *Colman*, occupied the island of *Lindisfarn*, where was their see. It is true that Columba was only a presbyter; but still the *ordination* and *consecration* of Aidan, as bishop, is evident, from the testimony of Bede: he says, "Sicque illum *ordinantes*, miserunt;" and, again, he says, "that King Oswald desired to have a *bishop*, and he received Bishop Aidan;" and, again, "Bishop Aidan was sent from Iona to convert the Angles, having received the degree of bishop—'*acccpto gradu Episcopatûs*'—when Segenius, abbot and priest, was over that monastery."

office in the Church above presbyters, was passed in 1689; and, again, an act for ratifying the *Westminster Confession*, and settling the Presbyterian Church Government, was passed 7th June, 1690.—During this period, it must be remarked, that the Apostolical succession had been twice restored to the Church of Scotland. From the year 1560 to 1610, the various appointments in the Church were unconnected with *any episcopal ordination;* but, after fifty years' confusion, the succession of episcopacy

And that this ordination was into a higher order than that of presbyters is apparent from Bede, who says, "that Aidan chose the place of his episcopal see in the island of Lindisfarn: there he was with his clergy; and there was the abbot with his monks, who all belonged to the care of the bishop." He had, Bede tells us, "several clergy, who came with him from Iona: one styled *presbyter suus,* his domestic chaplain; and others styled *clerici sui,* his presbyters.—*Vid.* Lloyd, p. 105; Russell, pp. 31, 32; Spottiswoode, pp. 15—17. The fact, according to Lloyd, appears to be, that the greater monasteries had *bishops* in them of their own, who were elected by the abbot and monks, and were consecrated by the adjacent bishops, to the end that they might discharge the *episcopal functions* within the monasteries; and he instances *St. Martin's* near Tours, and *St. Denis'* near Paris, as those which had *bishops* from ancient times. He adds, "the like we have of *bishops* in St. Columba's monastery at Iona," and refers to "*Usser., De Pri.,*" p. 701 (Lloyd, p. 166). We have likewise a very remarkable testimony of the residence of a bishop in a Scottish convent, where there was no episcopal see; (in a convent too of the celebrated *Culdees,* who are erroneously supposed to have sanctioned ecclesiastical *parity,* and even to have ordained, though only presbyters;) viz. *the charter* by which David I. erected the *bishopric of Brechin,* and which, being granted to the bishop and Culdees in the church of Brechin—"*Episcopo et Culdeis in ecclesiâ de Brechin*" (Chalmers' "Caledonia," vol. i. p. 430, note (y)—affords most satisfactory proof that the prelate dwelt among the monks *before* he was appointed to the see, A. D. 1124. The reader who may desire to see the other side of the question stated and enforced may refer to Dr. Jamieson's "Historical Account of the Ancient Culdees," or, in a more condensed form, to Irvine's "Historical View of the Church of Scotland."

was restored, in 1610, by James I., who issued a commission to the bishops of London, Ely, and Bath-and-Wells, to consecrate the *titular* bishops of Glasgow, Brechin, and Galloway. The consecration was conferred October 21, 1610; and the three bishops, on their return to Scotland, consecrated ten of their titular brethren.—(Skinner, Ecc. Hist. vol. ii. 253. —Step. p. 343.)—Episcopacy was again abolished, and the succession broken, in 1641. In 1661, it was again restored, by the consecration of four bishops in England, who, on their return, filled the ten vacant sees by consecrating others. In 1689, the episcopal succession was superseded by the act of William and Mary, entitled an "act for abolishing Prelacie."

CHAPTER II.

FIRST PERIOD OF THE REFORMATION.

From 1560 to 1572.

THE "Confession of Faith"* during this period, as we have already observed, and until 1649, was that which was drawn up in 1560. It contained twenty-

* "The *Confession of Faith*, exhibited and authorised August 1560, and ratified and established by act of parliament, 1567, as the public and avowed faith of the Church of Scotland, is the pillar of the Reformation Church of Scotland, which hath derived little help from the *Westminster Confession of Faith;* whereas the twenty-five articles, thus ratified, not only, at that time, united the states of the kingdom in one firm band against the Papacy, but also rallied the people, at sundry times of trouble and distress, for a whole century afterwards; and, it may be said, even until the Revolution, when the Church came into that haven

five articles, as follow:—" 1. of God; 2. of the creation of man; 3. of original sin; 4. of the revelation of the promises; 5. of the continuance, increase, and preservation of the Church; 6. of the incarnation of Jesus Christ; 7. why it behoved the Mediator to be very God and very man; 8. of election; 9. of Christ's death, passion, and burial, &c.; 10. of the resurrection; 11. of the ascension; 12. of faith in the Holy Ghost; 13. of the cause of good works; 14. what works are reputed good before God; 15. of the perfection of the law, and the imperfection of man; 16. of the Church; 17. of the immortality of the soul; 18. of the notes by which the true Church is discerned from the false, and who shall be judge of the doctrine; 19. of the authority of the Scriptures; 20. of general councils, of their power, authority, and cause of their convention; 21. of the sacraments; 22. of the right administration of the sacraments; 23. to whom sacraments appertain; 24. of the civil magistrate; 25. of the gift freely given to the Church." Dr. Cook, speaking of this Confession of Faith, says, that in four days some of the barons, in conjunction with the most eminent preachers, produced a confession, embracing a number of subjects,

of rest which has proved far more pernicious to her than all the storms she ever passed through: for, though the Westminster Confession was adopted as a platform of communion with the English Presbyterians in the year 1647, it exerted little or no influence upon our Church; was hardly felt as an operative principle either of good or of evil until the Revolution of 1688; so that the Scottish Confession was the banner of the Church in all her wrestlings and conflicts—the Westminster Confession but as the camp-colours which she hath used during her days of peace—the one for battle, the other for fair appearance and good order."—(Irvine's Preface to the Church Documents.)

and delivering, as the unquestionable dictates of inspiration, opinions upon many of the most intricate speculative points to which the faculties of the human mind can be directed.* Knox was the principal agent, and Dr. Cook gives the reason of there having been only three dissentients; viz. "that the nobility gratified the ministers as to *doctrine*, that they might the more easily gain their object respecting the *patrimony* of the Church." He adds, that, "when the Confession was read in parliament, no questions were asked, no explanations were sought, and no sufficient time was given for trying it by the test of reason, or comparing it with Scripture." The "First Book of Discipline" † was drawn up and sanctioned by the Kirk A. D. 1560. The principal features, connected with the Presbyterian discipline contained therein, are the following: viz. ecclesiastical *imparity*, the *suspension* of *consecration*, of *ordination*, and of the *imposition* of *hands*, and the non-recognition of *any commissioned authority* ‡ as derived through the Apostolical succession.

* See Knox, b. iii. p. 239; Spottiswoode, p. 150; Calderwood's History, p. 14; Keith, p. 149; Wodrow's MSS. vol. vi. p. 115.

† "The First Book of Discipline was drawn up by the same ministers who drew up the Confession, immediately on the dissolution of the parliament in 1560. Consultation was had how the Church might be established in a good and godly policy, which by the Papists was altogether defaced. Commission and charge was given to Winrem, subprior of St. Andrew's, Spottiswoode, Willock, Douglas, rector of St. Andrew's, Rowe, and John Knox, to draw in a volume the policy and discipline of the Church, which they accordingly did."—(Irvine's Hist. View.)

‡ "With a high hand does the 'First Book of Discipline' set at nought and abolish the doctrine of transmission of ordination through a regular succession of bishops, and even excommunicates the Roman Catholic

CHAPTER III.

IMPARITY IN THE KIRK.

From 1560 to 1580.

To shew that the early Scotch Reformers were *Episcopalians*, both in principle and practice, we may refer to a letter from *Erskine*, of Dun, superintendent * of Angus, Knox's intimate friend

clergy from the number of those who have a lawful calling to the ministry: and if the Church be a true Church of God, *it is so in despite of hereditary ordination*, to which it gave no heed; and even went so far as to *set aside the imposition of hands* also. There is not, I believe, a more bold rejection of the Papistical impositions, nor yet a more reverend preservation of Apostolical ordinances, than is exhibited in the part of the Church's discipline which refers to the admittance of ministers."—(Irvine.)

* Irvine says, "that *superintendents* were only for present necessity, until the churches should be supplied with faithful and able ministers; after which the Church seemed to have contemplated no superintendence, save that of Provincial Synods and the General Assembly." Calderwood and Petrie adopt the same argument; an argument which is refuted at large by Bishop Sage, (pp. 140-156,) who quotes Knox's "History," where the author (probably Knox himself) says, "Superintendents and overseers were nominated that all things in the Church might be carried with order and well; a reason which has held since the days of the Apostles, and will continue to hold." And again, "Knox, in his sermon at the admission of Spottiswoode to the superintendency of Lothian, asserted the *necessity* of superintendents, or overseers, as well as ministers; the *necessity*, not the bare expediency, at that juncture." And again, Knox, in his Exhortation to England for the speedy embracing Christ's Gospel, says, "Let no man be charged, in preaching of Jesus Christ, above that which a man may do. I mean, that your bishopries be so divided that of every *one* (as they are now for the most part) may

and fellow-labourer, in 1571, in which he asserts, not only the expediency, but also the divine authority, of the *Episcopal* office in the Church of Christ. He is speaking of tithes, and he says, "that they belong to the Kirk, which alone has the distribution and ministration of things spiritual: so, by the Kirk spiritual offices are distributed and men received and admitted thereto, and the administration of the power is remitted by the Kirk to bishops, or superintendents; wherefore, to the bishops or superintendents appertaineth the examination and admission of men into benefices and offices of spiritual cure, whatever benefice it be, as well bishoprics, abbeys, and priories, as other benefices. That this appertaineth, *by the Scriptures of God*, to the bishop, or superintendent, is manifest from 2 Tim. c. ii. v. 2., 1 Tim. c. v. v. 22;" upon which Erskine proceeds to comment. Dr. Cook also says, "that they who have embraced episcopacy, although they are not averse to maintain that the 'First Book of Discipline' in fact sanctioned a form of prelacy, would have preferred, to that form, an exact form of resemblance to the Church of England; while the successors of the first Reformers, who afterwards embraced with so much zeal the exclusive and divine authority of the Presbyterian model, consider it a *stumbling-block*, which they are eager to remove,"—vol. ii. p. 418; and, to set

be made *ten;* and so, in every city and great town, there may be placed a godly learned man, with so many joined with him for preaching and instruction as shall be thought sufficient for the bounds committed to their charge."—(Presbytery Untwisted.)

the question at rest, Bishop Sage, in his "Presbytery Untwisted," says, "*Prelacy*, which Melville and his party say '*sprang from the Devil*,' prevailed constantly and uninterruptedly, and all persons cheerfully and quietly submitted thereto, till the year 1576, *three years after Knox's death*, when it was first called in question,"—p. 216; and in pp. 121 to 139, he gives *thirty marks of disparity*,* be-

* The following are some of the notes or marks of *disparity*:—The superintendents had districts, or *dioceses*, of far larger extent than other churchmen. As they had larger districts than parish ministers, so they had correspondent *specialities* in their election. There was as great a difference in their *deposition*, if they deserved it. Their ordination, or, as it was then called, *admission*, was quite different from that of parochial ministers. They had the power of *translation*. They had livings provided for them, about *five times as much yearly* as was allotted to any private minister. Superintendents, by virtue of their office, were constant *members of the General Assembly*. It behoved them *to try those* who were candidates for the ministry; they had also power of granting *collations*, upon *presentations*. A superintendent had authority to *plant ministers in churches*, where the people were negligent to present in due time. He had the power of *ordination*, or *admission*. All presbyters or parish ministers were bound to pay *canonical obedience* to their superintendents. He had power to *visit all the churches* within his diocese, and to try the life, diligence, behaviour, &c. of the several ministers; and to *take account of their libraries, and how they profited by their books*. He had power to *depose* ministers who deserved it. He had power to *nominate* ministers to be *members of the General Assembly*. They had power to hold *Diocesan synods*, and authority within their own bounds to *appoint Diocesan fasts*. To them it belonged to modify or assign to parish ministers their *stipends*, or *livings*. *Appeals* were to be made to them from inferior judicatories. If the superintendent found it "*malè appellatum*," he had the power of *fining*. He had the power, with the advice of his synod, or such of the ministers of his diocese as *he* might *choose* for that purpose, *to determine intricate cases of conscience*. It belonged to superintendents, particularly, to judge of *divorces;* a point of great intricacy as well as importance. It was a branch of their power to *enjoin penance* to greater criminals, and to *restore them* to the exercise of their offices, if attached to the Church, after penance. To the

tween superintendents and private parish ministers, each of them, as he says, "a demonstration of *inequality* either in power or figure." And yet Principal Hill says, "that it *ever has been* held as the peculiar tenet of Presbyterians, that the right of exercising inspection and rule over Christian pastors is one of those *extraordinary* powers held by the Apostles which was *not transmitted* to their successors. That the right of performing *every* ministerial function was conveyed by the Apostles to all whom they ordained; that those, termed in the New Testament bishops or priests indiscriminately, had the right of conveying *all* the powers with which they had been invested; and that every person ordained is as direct a successor of the Apostles as any Christian teacher can be."

superintendents was reserved the *power of excommunication* in cases of contumacy. It belonged also to them to *delate* atrocious criminals to the civil power, that condign punishment might be inflicted. The power of superintendents over *universities, colleges,* and *schools* was very considerable. And, lastly, the *revising and licensing books* was committed to the care of the superintendents. These several points *Bishop Sage* proves at great length from *the Acts of Assembly,* &c.

CHAPTER IV.

APOSTOLICAL SUCCESSION BROKEN.

"CALVIN and his followers," says Stephen, "despise all *ordination* and *succession* in the ministry." (P. 73.) "It is much to be lamented," adds the same writer, "that John Knox did not appear to think Apostolical succession necessary to be observed, for it cannot be denied that the Church planted by him was totally deficient *in orders*,—*succession* being the divine charter of the Christian Church, and the only principle of permanency, *per manus ab Apostolis*," (p. 99,)—"by hand to hand from the Apostles,"—"and which is handed down by *consecration*, as the Aaronical was by hereditary succession." Knox himself allows that "the certain zealous men," who "took upon them to preach," were totally deficient of the power of *conferring orders;* for he says expressly, "that, before there was any face of true religion within this realm, it pleased God to illuminate the hearts of many private persons, and they began to put themselves in that same order, as if Christ plainly triumphed in the midst of them by the power of his Gospel; and as the Spirit of God will never suffer his own to be without religion, and as a variety of persons

could not be kept in honest fame without *superintendents*, *elders*, and *deacons*, they elected them accordingly, and so began *that order*, which now, by the great mercy of God, prevails in this realm." (P. 150.) This view is proved by reference to the "Laws of the Church," as they appear in the enactments of 1560. In the "First Book of Discipline," (ch. iv.,) "concerning ministers and their lawful election," we read, "In a Church reformed, or tending to reformation, none ought to presume to preach or minister the sacraments till that orderly they be called to the same; and we determine that ordinary vocation consisteth in *election*, *examination*, and *admission*. To the *people*, and each congregation, it appertaineth to *elect* the minister. Being elected, he must be *examinated* by men of soundest judgment remaining in some principal town next adjacent. Being examinated, he must be *admitted;* and we appoint, that the admission of ministers to their offices do consist in the consent of the people and church whereunto they shall be appointed, and approbation of the learned ministers appointed for their examination. *Other ceremonie* than the public approbation of the people, and declaration of the chief minister that the person there presented is appointed to serve the church, we cannot approve. For albeit the Apostles used *imposition of hands*, yet, seeing the miracle is ceased, the using of this ceremonie we deem *not convenient*." —*Laws of the Church*, pp. 50—53. Dr. Cook says, (vol. ii. p. 392,) "The admission of ministers at this period was very different from the ordina-

tion which had so long been established in the Christian Church. It consisted merely in the consent of the people to receive a particular person as their teacher, and in the formal approbation of the learned men who had adjudged him qualified to become a religious instructor. This *was all* that was requisite for admission. The Reformers approved of no ceremony; they even discontinued the practice of the *imposition of hands*, upon the ground that, as the official miraculous communication of the Holy Spirit had ceased, which in the days of the Apostles was thus conveyed, it was not necessary to use *the sign* of that communication. They thus considered admission, or ordination, *solely* as the designation of a person properly qualified to an important office; of course dissenting from the doctrine of the indelible character of the priesthood, and rendering unnecessary the exclusive act, or blessing, of the bishop, which had been conceived requisite for conferring that sacred character."—*Cook*, vol. ii. p. 392. "And thus," says another author, "the discipline they then professed was that modified episcopacy under the government of *superintendents*, or, in other words, *bishops;* but, as these governors were without consecration, and had no mission, but were unhappily elected by the people, they did not possess *those orders*,* which, to use Calvin's words, were '*per manus ab Apostolis*,' by hand to hand," &c.

* So reasons *Dr. Bryce*, in his "Address to the Clergy of the Church of England:" "Dr. Chalmers well knows the solemn and sacred character which you attach to *ordination*; by which you believe the most holy

CHAPTER V.

SECOND PERIOD.

From 1572 to 1578.

THE discipline of the Kirk remained the same from 1560 till 1572. On the 12th of January in the latter year the Assembly met at Leith "to treat, reason, and conclude respecting the policy of the Church;" and, after much deliberation, seven propositions were adopted, (*vide* Spot. p. 260,) reviving, with little

influences of the Divine Spirit to be conveyed. But, reverend fathers and brethren, far be it from us to attempt deceiving you; *the sacred value and virtue of ordination has with us no place in the present question.* We are reminded, by the place in the argument now given by Dr. Chalmers to the act of ordination, that the days were—and by him they have been extolled as those of great purity and prosperity—when this act was regarded by our Church as *without virtue* in forming the pastoral relation between a minister and his people.—(See the Bishop of Glasgow's 'History of the Church of Scotland,' vol. vii.) In the 'First Book of Discipline,' which, although not acknowledged as a standard of our Church, was drawn up by Knox himself, and is still received as high authority by many, it is expressly declared in the matter of settling ministers, that 'other ceremonies than the public approbation of the people, and declaration of the chief minister to serve the church, we cannot approve; for albeit the Apostles used imposition of hands, yet, seeing the miracle is ceased, the using *the ceremony we judge not necessary.* After a lapse of *twenty-one years*, and, it is said, at the earnest entreaty of King James, and in order to gratify his majesty, the Reformed Church of Scotland consented to the form of ordination now in use, as one 'not necessary,' as in your Church it is esteemed, but as 'proper and becoming.'"—(See an able article in the "British Critic," vol. xxviii. p. 42.)

alteration, the *old polity* prior to the Reformation. This was the second model; and the decidedly *episcopal* government was so manifest that, as Stephen says, "neither Petrie nor Calderwood, the two Presbyterian champions, have the assurance to deny it." By this agreement, those who were to be invested with the old prelatical power were also to have the old prelatical names and titles of *bishops* and *archbishops;* the old division of dioceses was to take place; the patrimony of the Church was to run much in the same channel; and express provision was made that chapters, abbots, priors, &c., should be continued, and enjoy their old rights and privileges as churchmen. In consequence of the concordat at Leith, the vacant bishoprics were filled up. "John Douglas," says Bishop Keith, "was elected titular bishop of St. Andrew's,—*titular*, I mean, for want of *real*, *ecclesiastical consecration;* James Boyd was elected to the see of Glasgow;" and so on; (Keith, p. 39.—Ste. 152.) There could not be a stronger proof of Knox's approbation, if his opinion is to be the genuine standard of the divine right of Episcopacy, than his having *preached the sermon** on the admission of

* "John Knox certainly did not institute the Presbyterian discipline which holds *equality* among the ministers as a fundamental principle. He introduced an *episcopacy* on the ruins of the ancient Church, in which *superintendents*—the Latin name for bishops—enjoyed the pre-eminence and jurisdiction, which is the just prerogative of lawful bishops; and, as a proof that his practice was every way consistent with his doctrine, he presided at the admission, as it was called, of Spottiswoode, to be superintendent or bishop of Lothian, and also preached the sermon on that occasion. He assisted the bishop of Orkney, who was a Roman Catholic bishop that had abjured the errors of Popery, and two superintendents, to crown the Duke of Rothsay as King; he also preached on that occasion. Had he

Archbishop Douglas. Douglas was admitted by the superintendent of Lothian, and the bishop of Caithness: and ecclesiastical affairs proceeded in the regular way; only, as the Episcopalian writers have remarked, "these titular bishops had no *canonical ordination*; they were mere *laymen*, and had no spiritual character whatever." At a subsequent Assembly, the same year, the above titles were again "changed," as Calderwood, quoting the words of the act, says, "into names less *scandalous* and *offensive*."

been so thoroughly imbued with anti-episcopal principles as his pretended followers wish to ascribe to him, he would not have joined in these acts, far less have suffered a Roman Catholic bishop, even although he was reformed, to have taken precedence of himself, and crowned the infant prince. Farther, he preached at the admission of Archbishop Douglas. He sent his sons to the decidedly episcopal university of Cambridge to prosecute their studies, and of course to become members of that Church, in which he himself had held a living."—(Stephen's Hist. of Ref.)

CHAPTER VI.

THIRD PERIOD OF THE REFORMATION.

From 1578.

WHEN the General Assembly met this year, (1578,) *Andrew Melville*,* the founder of Presbyterian *Parity*, was chosen moderator.† The "*Second*

* "Master *Andrew Melvil*, after some years spent at *Geneva*, returned to Scotland in July 1574. He had lived in that city under the influences of *Theodore Beza*, the true parent of Presbytery. He was a man by nature fierce and fiery, confident and peremptory, peevish and ungovernable: education in him had not sweetened nature, but nature had soured education, and both conspiring together had trickt him up into *an original;* a piece compounded of pride and petulance, of jeer and jangle, of satire and sarcasm, of venom and vehemence. He hated the *crown* as much as the *mitre*, the *sceptre* as much as the *crosier*, and could have made as bold with the purple as with the rochet. His prime talent was lampooning, and writing *anti-tami-cami-categorias!* In a word, he was the very *archetypal Bitter Beard* of the party."—(Bishop Sage, p. 217.)

† "The next Assembly met, April 24, 1578, and Mr. *Andrew Melvil* was chosen *moderator*. The prince of the sect had the happiness to be the *præses* of the Assembly; and presently the work was set a-going. Amongst the first things done in this Assembly, it was enacted, '*That bishops, and all others bearing ecclesiastical function, should be called by their own names, or brethren, in all time coming.*' No more *Lord Bishops!* and it was but consequential to the great argument, which was then, and ever since hath been, in the mouths of all the party. This was a step worthy of Mr. Andrew's *humility;* which was not like other men's humility, consisting in humbling themselves, but of a new species of its own, consisting in *humbling his superiors.* Indeed, after this, he still treated his own ordinary, the archbishop of Glasgow, in public, according to the above canon; though, when he was at his *grace's table*, where

Book of Discipline,"* which is still the law of the Kirk of Scotland, was then agreed upon, but was not inserted in the registers of Assembly till 1581. The *Presbyterian* form of Church government, as thus determined, was established by law† in 1592, and again confirmed ‡ in 1690. Calderwood says that, "in the Confession, or *National Covenant*, 1580,

he got better entertainment than at his own *commons* (for he was then in the college at Glasgow), he could give him all his titles of dignity and honour."—(Bishop Sage, p. 258.)

* "No one, who is unacquainted with the history of the Church of Scotland, can conceive the unwearied travail which his ancestors underwent between the year 1564 and the year 1581, in preparing the 'Second Book of Discipline,' not with a view of superseding, but of perfecting the other; and, though they prevailed not to obtain the ratification and legal enforcement thereof by the civil magistrate, it ought to be looked upon as by far the most deliberate and excogitated document, and almost the unanimous voice of our Reformers upon the subject of discipline."—(Irvine's "Hist. View.")

† "There is no doubt that, in the parliament of 1592, the model of ecclesiastical rule recommended by Andrew Melville and his coadjutors was ratified by the states of the kingdom, and received the royal assent. But this fact has not precluded all difference of opinion as to the extent in which Presbyterianism, viewed as the form of an established Church, was thereby incorporated with the constitution of that country. Various modifications of episcopacy had been thought worthy of a similar sanction; beginning with the original system of superintendents, and proceeding to the scheme devised at Leith, and subsequently to the arrangement of 1586, by which bishops were made permanent moderators of presbyteries and synods. It is not, therefore, just to conclude that the maxims of convenience and accommodation, which in reference to the Church had guided the legislation of government during more than thirty years, were meant to be entirely laid aside in 1592."—(Dr. Russell's "History of the Church of Scotland," vol. ii. p. 34.)

‡ The following is the title, "The Second Book of Discipline, or Heads and Conclusions of the policy of the Kirk, agreed upon in the General Assembly, 1578; inserted in the Registers of Assembly, 1581; sworn to in the *National Covenant;* revived and ratified by the Assembly, 1638, and by many other acts of Assembly; and according to which the Church government is established by law, anno 1592, 1640—90."

founded upon the principles contained in the 'Second Book of Discipline,' under the name of Hierarchy, is condemned *episcopal* government. Some say that there is in the Catholic Kirk an hierarchy, instituted by divine ordinance, consisting of bishop, priest, and deacon. This is that hierarchy of the Roman Antichrist which is here condemned. When, in the Confession, we profess that we abhor and detest all particular heads in the Church, as they are now *damned* by the Word of God and the Kirk of Scotland, we protest that we detest and abhor *episcopal* government, which was damned, not only by doctrine in pulpits, but also by acts of the Assemblies and articles of the Book of Policy. The discipline to be maintained by this Confession is the jurisdiction of Kirk Sessions, Presbyteries, Synodal and General Assemblies." With regard to this "Second Book of Discipline," Bishop Sage remarks, "There cannot be a greater evidence of the deplorable ignorance of the clergy, in these times, in the ancient records of the Church, than their suffering Melville and his party to obtrude upon them the 'Second Book of Discipline,'—a split-new democratical system, a very farce of novelties, never heard of before in the Christian Church." He then enumerates the prominent instances.* An-

* "For instance, what else is the confounding of the offices of bishops and presbyters? the making doctors or professors of divinity in colleges and universities a distinct office, and of divine institution? the setting up of lay elders as governors of the Church, *jure divino?* making them judges of men's qualifications to be admitted to the sacrament, visitors of the sick, &c.? making the *colleges of presbyters* in the cities, in the primitive times, *lay-eldership?* prohibiting appeals from Scottish General Assemblies to any judge, civil or ecclesiastical; and, by consequence, to Œcumenick Councils?"—(Sage, p. 246.)

other Scottish writer says, "that it is impossible to conceive more confusion and more absurdity than is contained in the chapters respecting the *Kirk officers*" (chs. 4 to 9); and adds, "that there is indeed a wide difference between such a system of man's devising and the beautiful order and simplicity of the Apostolic Church."

The prominent features of the "Second Book of Discipline" are directly *contrarient* to some of the views contained in the "First Book," especially on the points of Presbyterian *parity*, and the *mode of admission* into the ministerial office. As regards *parity*, the following propositions are laid down by the Kirk in 1580: "That the power and authority of all pastors is equal, and alike great among themselves. That the name 'bishop' is relative to the flock, and not to the eldership; for he is a bishop of his flock, but not of other pastors, or fellow-labourers. As for the pre-eminence that one beareth over the rest, it is the invention of man,* and not the institution of Holy Writ. That the ordaining of pastors,

* In an Assembly held at *Dundee*, in July 1580, they passed the following act, which at once brought the question of Church government to a crisis: "Forasmuch as *the office of a bishop*, as it is now used and commonly taken within this realm, has no sure warrant, authority, or good ground out of the Scriptures of God, but is brought in by the folly and corruption of man's invention, to the great overthrow of the Church of God, the whole Assembly of the Church in one voice, after liberty given to all men to reason on the matter, none defending this pretended office, finds and declares the same pretended office, used and termed as above-said, *unlawful in itself*, as having neither foundation, ground, nor warrant within the Word of God; and ordains that all such persons as hold, or shall hold hereafter, the said office, shall be charged *simpliciter* to demit the same, as an office to which they are not called of God, and to desist and cease from all preaching, ministration of the sacraments, or using any way the office of pastors, till they receive admission anew from

which is also called imposition of hands, appertaineth not to one bishop only, but to presbyters of the same province or presbytery, and with the like jurisdiction and authority, ministers of the Kirk." Thus, again, in the fourth chapter of the "Second Book of Discipline," it is asserted, "that pastors, bishops, or ministers are they who are appointed to particular congregations, which they rule by the Word of God, and over the which they watch. In respect whereof, sometimes they are called *pastors*, because they feed their congregations; sometimes episcopi, or *bishops*, because they watch over their flock; sometimes *ministers*, by reason of their service and office; and sometimes also *presbyters*, or seniors, for the gravity in manners which they ought to have in taking care of their spiritual government." (p. 129.)—"Till this year, 1580," says a Scottish writer, "the *Presbyterian* form of Church government had no imaginable place in our Reformation. *Knox** was not a Presbyterian; he settled the government in *superintendents* (the Latin for bi-

the General Assembly, under *the pain of excommunication,* to be used against them if they be found disobedient or contravene this act in any point. And, for the better execution of the said act, it is statuted that a *Synodal Assembly* shall be held in every province where any usurped bishops are, and begin the 18th day of August next to come, to which they shall be called and *summoned by the visitors* of the said countries; viz. the bishop of St. Andrew's to appear at St. Andrew's, the bishop of Aberdeen at Aberdeen, the bishop of Glasgow at Glasgow, and the bishop of Moray at Elgin, *to give obedience to the said act;* which if they refuse to do, that the said Assemblies shall appoint certain brethren of their ministry *to give them public admonition out of the pulpit,* and warn them, in case they disobey, to appear before the next General Assembly to hear *the sentence of excommunication pronounced against them.*"

* See Knox's "Letter to the English Clergy, A. D. 1559." See also Bishop Sage, p. 36. "Did not Knox," says Sage, "compile the *First*

shops), ministers, and readers: and this government continued—its *very form*, as Spotswood says, purchasing it respect,—till *Andrew Melville*, the father and founder of Scottish Presbyterianism, and a *layman*, without any ordination, commenced his attack in 1575; and now, in this year, 1580, after ten successive Assemblies, accomplished the introduction of the Presbyterian form of government by this memorable act, which, according to the declaration of the Council of Chalcedon, was sacrilege."

The second prominent change that took place was the renewed form of *ordination* by *imposition of hands.* In the third chapter of the "Second Book of Discipline" it is held, "that ordinary and outward calling has two parts, *election* and *ordination. Election* is the choosing out of a person or persons, most able, to the office vacated, by the judgment of the eldership: *ordination* is the separation and sanctifying of the person appointed to God and his Kirk, after he be well tried and found qualified; and that the ceremo-

Book of Discipline? and is not *imparity* fairly established therein? Did not Knox write and bear the letter sent by the superintendents, ministers, and commissioners of the Church within the realm of Scotland, to their brethren, the bishops and clergy in England, A. D. 1566? Did not Knox, in that same title of that same letter, acknowledge that these brethren, *bishops and pastors of England, had renounced the Roman Antichrist, and professed the Lord Jesus in sincerity?* And does not the letter all along allow of the *Episcopal* power and authority of these *English bishops?* In short, does not *Spotswood* tell us 'that he (Knox) was far from the dotages wherein some, that would have been thought his followers, did afterwards fall? That never man was more obedient to Church authority than he? That he was always urging the obedience of ministers to their *superintendents*, for which he caused divers acts to be made in the Assemblies of the Church; and that he shewed himself severe to the transgressors?'"

nies of ordination be fasting, earnest prayer, and *imposition of the hands of the presbytery.*"—(Laws, part i. p. 128.) In "*the Form of Presbyterian Church government, and of ordination of ministers, agreed upon by the Assembly of divines at Westminster, with the assistance of the commissioners of the Church of Scotland,*" (p. 582,) there is a chapter on *ordination of ministers*, in which it is stated, that, "under the head of 'ordination of ministers,' we must consider either the *doctrine* of ordination or the *power* of it:" and, in the next chapter, touching the "*doctrine* of ordination," we read, "that no man taketh upon himself the office of a minister of the word without a lawful calling;" and, in the note published by the Kirk in support of the above proposition, is the passage of Heb. c. xv. v. 4, "No man taketh this honour," &c. The second proposition states that, "*ordination* is *always* to be *continued* in the Church;" and the Scripture referred to is Titus, c. i. v. 5, "For this cause left I thee," &c. *Proposition 3rd*, "Ordination is the solemn setting apart of a person to some public Church office:" Scripture quoted, Num. c. viii. v. 10, "And thou shalt bring the Levites before the Lord, and the children of Israel shall put their hands upon the Levites; and Aaron shall offer the Levites before the Lord, for an offering of the children of Israel, that they may execute the service of the Lord." *Proposition 4th*, "*Every minister of the word is to be ordained by imposition of hands*, and prayer, with fasting, by those preaching presbyters to whom it doth belong:" Scripture quoted, "*Lay hands* sud-

denly on no man," (1 Tim. c. v. v. 22;) "And when they had fasted and prayed, and *laid their hands* on them, they sent them away" (Acts, c. xiii. v. 3). Touching the "*power* of ordination," the Kirk has decreed that "ordination is the act of the presbytery" (1 Tim. c. iv. v. 1). "The power of ordering the whole work of ordination is in the whole presbytery." "The preaching presbyters, orderly associated, either in cities or neighbouring villages, are those to whom the imposition of hands doth appertain."

CHAPTER VII.

ON THE "EFFICACY OF ORDINATION" ACCORDING TO THE KIRK.

An opinion may perhaps be formed upon this head from the following extracts. In the "Pardovan Collections,"* constituting a part of the "Laws of the Church," the following passage occurs in the chapter "on the election and ordination of pastors:" "Our Lord Jesus Christ hath instituted a government and governors in his Church, invested with ecclesiastical authority, with power to meet for the order and government thereof; and to that purpose the Apostles did immediately receive *the keys* from the hands of

* "Collections and Observations methodized, concerning the Worship, Discipline, and Government of the Church of Scotland. By Walter Steuart, of Pardovan."

their Lord and Master Jesus Christ, who hath from time to time furnished some in his Church with gifts of government, and *with commission* to exercise it when called thereunto, and has promised "his presence to be with them to the end of the world." (Laws of the Church, part i. p. 155.)

Again, in Hill's "Practice of the Church Courts," (p. 65,) one of the questions put to the candidate for ordination is this: "Are you persuaded that the Presbyterian government and discipline of this Church are founded upon the Word of God, and are agreeable thereto?" and, having obtained from the presented the requisite answers, he is, in the language of the ordination service, "*invested* with the full character of the minister of the Gospel; the presiding minister *conveying* to him, by prayer and the imposition of hands of the presbytery, all the powers implied in that character." *Dr. Campbell*, in his "Lectures on Ecclesiastical History," (p. 356,) speaking of the Scottish Non-jurors, says, "that they had only a sort of Presbyterian ordination; and that he would by no means be understood as equalizing *theirs* with that which obtains in the Kirk." "Whoever," says he, "is ordained a bishop—as all ministers are—is ordained a bishop by a class of bishops: whereas the ordination of our Non-jurors proceeds from presbyters, in *their own*—that is, in the worst—sense of the word; men to whom *a part* only of the ministerial powers were committed, and from whom, particularly, was withheld the *power of transmitting orders to others*. When we say that our orders are from presbyters, we do not use the term in *their* acceptation,

but in that wherein we find it used by St. Luke in the Acts, and by St. Paul in his Epistles; and, if the Fathers are of any weight, by the purest and earliest Fathers, Clemens Romanus, Polycarp, and others,—presbyters, in short, whom the Holy Ghost has made bishops of the flock." *Calamy*, the great champion of the Presbyterian cause, bears this remarkable testimony to the necessity of a *due and authorized succession*: "As for Luther, Zuinglius, Bucer, Œcolampadius, and others, they were," he says, "*authorized* teachers in the Church of Rome; and, therefore, they might *warrantably* set others over the churches. I make the same reply," adds he, "to those who inquire '*how we came by our call to the ministry?*' Many of those whom they, in 1652, thought fit to cast out of the public churches, had been ordained in the Church of England by bishops; and though others were not so, yet their ordainers were." Nay, further, he declares that "this is a thing that we, the Presbyterians, lay great stress upon, viz., that they who set apart others for the ministry by a solemn *investiture*,* be *themselves duly authorized:*"

* I quote the following from a note in the article in "The British Critic," previously alluded to, with reference to the opinions of *Mr. Tait* on this subject, as expressed in his "Letter to the Moderator of the Church of Scotland:" "We believe that any degree of inconsistency in Mr. Tait's letter may be accounted for by the prejudices of education; and, the more reverential and religious the mind, the closer very often will the prejudices cling; else we should indeed marvel to find Mr. Tait continuing in the Kirk. His whole tone is that of reverence, not of scornful derision; and, when he approaches the doctrine of *ordination*, he says, 'Allow me to remind you of that solemn act of the Church by which pastors are set apart to their high and holy calling. No man may presume to take the pastoral office on himself; no man may presume to

thus, as *Johnson* has observed, laying great stress upon *succession* (Vade Mecum, v. ii. p. 94, preface).

The reader, in perusing the above positions and the subjoined note, will bear in mind *the state of the succession in Scotland from* 1560 *to* 1582; and also the opinion of Dr. Bryce, as previously quoted.

exercise any of its peculiar functions until he be ordained by solemn prayer and the laying on of the hands of the presbytery. In the ordination service, the presiding minister, with his hands, and the hands of his brethren, laid on the head of him who is called to the pastoral office, sets him apart thereto in the name of the Lord Jesus, the sole Head of the Church, imploring on his behalf *the special communication of the gifts and graces of the Holy Spirit*, by which he may be qualified for the discharge of all the parts of the work of the Gospel ministry to the glory of God and the edification of the Church; beseeching God to give him knowledge, whereby he may be furnished for instructing the people in the mysteries of grace; and wisdom, whereby he may be fitted for ruling them in righteousness and love.—Now, sir, I ask your especial attention to this solemn question, *Is this service a mere empty form, a mere unmeaning ceremony?* or, if it be not, what is the true meaning of it? If any one shall say that it is a mere form or ceremony, and nothing more, and that, as such, it might be dispensed with, without prejudice to the vital interest of the Church, I beg leave simply to say, that, with a man who speaks thus, I do not at present attempt to argue; and that, while I am far from presuming to form a judgment as to the state of his mind, I cannot hesitate as to the judgment which ought to be formed of the sentiments expressed by him. I cannot hesitate to say, respecting the sentiment, that it breathes the very spirit of infidelity, the very spirit of Antichrist. . . . . The service *of ordination is the divinely chosen and constituted channel* whereby the Head of the Church is pleased, in answer to the prayer of faith, to grant to His servants, the pastors of the Church, all needful graces and gifts of His holy Spirit for the instruction and government of the Church.' He then says, that, if the service of ordination be accompanied by prayer and faith, the man *on whom the hands of the presbytery are laid* 'receives from the Head of the Church, *through the channel of that act of the presbytery*, in a manner proportioned to the degree of faith exercised by the Church, *graces and gifts which were not previously possessed by him*, and that he is thus fitted for his office, which *others are not fit for*.' Then examining the case, when 'the greater number of the functionaries in the service of

CHAPTER VIII.

THE EARLY SCOTTISH REFORMERS NOT INIMICAL TO "FORMS OF PRAYER."

In passing hastily over the characteristic *changes* which occurred in the Presbyterian system, we omitted the mention of "*public worship*" in the *Kirk* subsequently to the year 1592. Bishop Sage tells us, "that the first Reformers in Scotland were very far from condemning '*liturgies*' or '*set forms* in the public offices of the Church.' There is nothing more plain," he adds, "than that they preferred *public* compositions to those that were *private;* compositions digested by the public spirit in the Church, to compositions digested by the private spirit of particular individuals; and premeditated and well-digested compositions, though performed by private persons, to the too frequently rash, meagre, incomposed, undigested performances of the *extempore gift.*"

ordination are themselves devoid of faith,' he reminded us of the general principle, that God is not 'limited to work by the instrumentality of men personally godly.' May Mr. Tait's views spread in the Kirk, and may he, and all who hold them, be led to inquire, 1st, whether God has ever promised this grace of ordination, except by the hands of His Apostles and their successors? 2ndly, whether, if He had so promised, *the whole argument is not rendered invalid by that suspension even of Presbyterian ordination in the Kirk for a quarter of a century?*"—("British Critic," vol. xxviii. p. 55.)

They preferred offices which were "the productions of grave, sedate, well-pondered thoughts, to offices which were mostly the productions of animal heat and warmth of fancy."—"*John Knox* himself, one who had as much fire in his temper, and was as much inclined to have given scope to the extempore spirit, as most men, had, as he himself tells us, a set form of grace, or thanksgiving, after meat; he had a set form of prayer for the public after sermon; and he had set forms of prayer read every day in his family." In conformity to this principle, the Scotch Reformers, during the seven years subsequent to the "First Book of Discipline," used the Liturgy of the Church of England; and when, upon the persuasion of Knox, they consented to part with the English Liturgy, they did not condemn liturgical services; they did not lay it aside, and not take up another; they chose another to succeed it, they chose that which went then generally under the name of "The Order of Geneva," or "The Book of Common Order," since styled "Knox's Liturgy," or "The Old Scottish Liturgie." This Liturgy continued, not only during the period of Presbyterian *imparity*, when the "First Book of Discipline" was the rule, but for many decades of years after the Presbyterian spirit and party prevailed. And so far were the Presbyterians of that day from considering a liturgical service in the light of an "impediment to devotion," or, as the modern Presbyterians call the Liturgy of the Church of England, a "dry, lifeless, spiritless, powerless, unwarrantable service," an "ill-mumbled mass, a farce of Popish dregs and relics, a rag of

Romish superstition, and a remnant of idolatry;" so far were they from considering it, as the framers of the Scotch "Directory" * express themselves, "as an offence, not only to the godly at home, but also to the Reformed Churches abroad," and as "increasing the number of the idle and unedifying ministers, who content themselves with forms of prayer and never exercise the ministerial gift;" so far were the Presbyterians of the beginning of the seventeenth century from holding these sentiments, and so universally was the Genevan *Liturgy* received and used and even esteemed, that when it was moved by some in the Assembly held at *Burnt Island* in 1605, "that there were sundry prayers in it that were not convenient for these times," the Assembly rejected the motion, and, to quote their own words, "thought good that the prayers contained in the book should neither be *altered* nor *expunged;* but that, if any brother wished to introduce

* *Vide* Southey's "Book of the Church," p. 501.—"The same day that six infamous peers past the ordinance of attainder against Laud, they past an act also by which the Liturgy was suppressed, (Rushworth, part iii. vol. ii. p. 839,) and a 'Directory for Public Worship' set forth in its stead. This miserable tract, whereby the public worship of these kingdoms was thenceforth to be regulated, is, as the title implies, a mere 'Directory,' which prescribed only the order of the service, leaving every thing else to the discretion of the minister. The hatred which the Puritans expressed against the Liturgy was as violent as it was unreasonable; for it must be remembered, that none of them, as yet, differed in a single point from its doctrines. They called it, by a wretched play upon the word, 'the *lethargy* of worship.'—To prescribe a form, they said, was stopping the course of God's Spirit, and 'muzzling' the mouth of prayer ('Christ on his Throne,' p. 30.) They reviled it as a compilation made by men who were 'belching the sour crudities of Popery,' ('Trial of the Liturgy,' p. 7,) and they said that it brought the land to 'atheism.'"

any other prayer, he should first present it to be tried and allowed by the General Assembly." It is recorded of *Robert Bruce*, a zealous Presbyterian, that "he remained as minister at Inverness four years, teaching and *reading of the prayers* every sabbath before noon:" and *John Strimgeour*, another Presbyterian champion, when summoned before the High Commissioner in 1620, for not conforming to the "Five Articles of Perth," appealed to the old Liturgy as that which he adopted, and which he regarded as his guide; and Bishop Sage says, "that the Liturgy continued to be used at the beginning of the Revolution in Charles the First's reign, 1640, and many old people remember well, even now (1703), to have heard it used indifferently, both by Presbyterians and Episcopalians, till the great Rebellion."

CHAPTER IX.

EPISCOPAL CHURCH OF SCOTLAND,

From 1610 to 1662.

On the restoration of Episcopacy, in 1610, King James endeavoured, by degrees, to assimilate the Church of Scotland to the Church of England in her offices and discipline ; and from that period to the Revolution in 1641, there was a progressive advance, notwithstanding violent and frequent opposition, towards uniformity. *Three* subjects of interest occurred during the reigns of the first James and Charles, which must not be omitted, as they bear very strongly on subsequent events. The first was, the adoption of the celebrated *Perth Articles*, five in number, by the Convention held at Perth in 1618. They are briefly as follow : — " 1. That the sacrament be received meekly and reverently by the people *on their knees*. 2. That the Lord's Supper may be administered to the sick *in private*, according to the *prescribed form*. 3. That baptism may be administered *in private* in case of danger, and that the minister do announce such baptism to the congregation on the next Lord's day. 4. That the minister shall catechise the children of his parish above the age of eight years in the Creed, the Lord's Prayer,

and the Ten Commandments; and that they shall subsequently, when of proper age, and duly instructed, be brought to *the bishop to be confirmed.* 5. That the following holy days should be observed; *Christmas-day*, *Good Friday*, *Easter-day*, *Whit Sunday*, and *the Day of Ascension.*" These articles were ratified by King James the First in August 1621, on what the Presbyterians call the *Black Saturday*,* and, as Stephen tells us, formed in the year following the basis of all the most violent opposition to the monarchy and the church. †—The

* *Defoe* relates, that the appellation of *Black Saturday* was derived from the following circumstance: "That when the act for confirming the 'Five Articles of Perth' had been voted and passed, and was presented for the royal assent,—which was signified by touching it with a sceptre,—the moment the Lord High Commissioner, my Lord Scone, stood up to touch this act, Heaven manifested its royal *dissent* in a most remarkable manner; three flashes of lightning, one immediately after the other, darted in at the great window, and struck directly in the Commissioner's face. He confessed afterward, that he *felt* the *heat* of the *fire* on his *face*. The last flash was more frightful than the two first; and they were rendered more visible by an *exceeding dark cloud*, which, for some minutes before, hung directly over the city. The thunder which followed, and broke upon the city, and, as it were, more immediately on the Parliament house, was very terrible, especially the third clap of thunder immediately after the lightning. The *darkness* occasioned by the said cloud increased to such a degree, that it became truly awful; and the lords and members of Parliament, although their business was finished, were kept prisoners by the fury of the storm for full an hour. And, when they did go away, every one shifted home as fast as he could; so that this act could not have the honour of a procession, nor have 'the regalia' carried before it, as was usual on like occasions."—"Well," adds Defoe, "did the day get the name of the *Black Saturday*, as well on account of Heaven's denunciation, as on the occasion of the black and dirty work they had been busied in."—("Mem. of the Church of Scotland," p. 171.)

† In a work, entitled "Examination of the Articles of Perth," I find the following *objections* were urged against them by the *Presbyterian* body. First, as to *kneeling at the communion*, it was urged that "the

second point of interest, during the period from 1610 to 1641, was the attempt, in 1637, to introduce "*a Book of Common Prayer for the Church of Scotland*," in order to prevent the great irregularities which prevailed in the public worship at different churches. This *Scottish Liturgy* was compiled by Scottish bishops, and revised by Drs. Laud and Wren, and varied in a very trifling degree from the English Book of Common Prayer; but so jealous were the Scotch of English interference, that a few verbal alterations were made, and the new translation of the Psalms, Epistles, and Gospels

adoration addressed to an invisible Being would soon be transferred to the intermediate object presented to the votary, and again degenerate into Romish idolatry." And so averse were they to every genuflexion, that we are told, that "the Presbyterian clergy, after the proclamation in favour of the Perth Articles in 1620, encouraged the most irreverent and indecent conduct on the part of the communicants, and obstinately recommended their flocks to *sit*, *stand*, and even to *walk* about, while *helping-themselves* to the sacred symbols."—(Step. p. 365.) Again, as to the second and third articles, "the *private administration of the sacraments*," they urged, that "they did not regard the sacraments as essential to salvation; but only, the one, as an adoption by Christ into the bosom of his Church; the other, as a covenant, and spiritual communion with his person: and, accordingly, that the celebration of these two rites should be confined to the Church when the congregation is assembled." As regards the fourth article, on "*confirmation*," they stated that "*confirmation* was utterly inconsistent with the spirit of the Church of Scotland; inasmuch as it argued, in the administration of baptism, a *subordinate* and *imperfect* power derived by presbyters from the episcopal order." And, as to the five articles "on fasts and festivals," they objected, that "the institution of Christmas was an imitation of the idolatrous Saturnalia of the Romans; that of Easter and Pentecost, the revival of the Jewish observances; and that the anniversary of the birth, the crucifixion, and the resurrection of Christ, was no more consecrated by his actions, than the form of the manger in which he was born, of the cross on which he suffered, or of the sepulchre in which he was buried."—(Laing, vol. iii. p. 83.)

adopted, to avoid an appearance of conformity. The communion service was that of the first book of Edward the Sixth. The *Service Book*, duly authorised, was read, according to royal proclamation, on Sunday the 23rd of July 1637, and was confined to the churches of the metropolis. The tumult that ensued, especially in the cathedral, the present St. Giles', has been described as "equally disgraceful and appalling." Bishop Guthrie* says, that no sooner was the service begun, than a multitude of women, with the most discordant feminine execrations, seized upon the stools and benches, and threw them at the Dean's head, who was reader, to his great personal damage; endeavouring at the same time to drag the bishop, Dr. Lindsay, from the pulpit, who was rescued by the intervention of the Earl of Roxburgh. The attempt was,† we believe, never resumed. The last point of interest was, the abolition of episcopacy in 1641, and its restoration under Charles the Second in 1662.

* The account given by *Principal Baillie*, who was also a contemporary, and on the Presbyterian side, does not differ much from that of Guthrie: "On the Sunday morning, when the bishop and his dean in the great church, and the bishop of Argyle in the Grey-friars, began to officiate, as they speak, incontinent the serving-maids began such a tumult as was never heard of since the Reformation in our nation. However, no wound was given to any; yet such were the contumelies, in words, in clamours, running and flinging of stones in the eyes of the magistrates and chancellor himself, that a little opposition would infallibly have moved that enraged people to have rent sundry of the bishops in pieces."—("Letters and Journals," vol. i. p. 5.)

† Vide De Foe on the Union, p. 27.

CHAPTER X.

EPISCOPAL CHURCH OF SCOTLAND,

From 1662 to 1690.

In the beginning of Charles the Second's reign, the return which was then made to the ancient form of Church government was, Bishop Keith tells us, "not at all disagreeable to the majority of the people." All the moderate Presbyterians attended the episcopal worship, and communicated in the parish churches; and there was scarcely any outward distinction between the two parties, either in faith, worship, or discipline. The old "Confession of Faith," drawn up in 1567, was received as the standard of sound doctrine. Since the failure in the attempt, at Edinburgh, to read the "New Service Book" in 1637, no Liturgy, or appointed form of prayer, had been used in public worship. Many of the Episcopal clergy* compiled forms for the use of their particular congregations, with some prayers and collects taken out of the English Liturgy; and all of them uniformly concluded their prayers with the *Lord's Prayer*, and their singing with the *Doxology*. The two sacraments were administered by both parties nearly in the same manner, without *kneeling* at the one, or *signing* with the sign of *the cross* at the other; only, in baptism, the Episcopal clergy

* Bishop Skinner, v. ii. p. 467.

required the Apostles' Creed, and the Presbyterians the Westminster Confession, as the model or directory of the child's religious education. Again, with regard to *discipline*, the Episcopal Church of that day had their "*Kirk Sessions*," as the Presbyterians have at present: they had also their "*Presbyteries*," where some experienced minister, of the bishop's nomination, acted as moderator; they had their "*Diocesan Synods*," in which the bishop presided; their "*National Synods*" they did *not* have, as the king did not find it expedient to summon them, or to permit their convocation. Tender consciences were not grieved by what they considered *objectionable ceremonies*. There was neither altar nor surplice allowed. The communion-tables were placed according to convenience, without any principle of uniform position. There were no chancels, there were no bells*; "in a word," says a Scotch historian, "the Episcopal Church of Scotland was so unwilling, in her ceremonial, to give offence to the Presbyterians, that she hardly ventured in anything to deviate from their forms. The clergy wore gowns and cassocks, but they did not shock the eyes of the people by the sight of that '*linen garment*,'† emblematic of a false purity." As no just offence could be taken at the *doctrine*, or *worship*, of the Episcopalians, so neither could any objection be urged against the *amount* of their ecclesiastical *revenue*, or its distribution. The primate had 1000*l.* yearly; the bishops, from 300*l.* to

* "The church bells were on no account allowed to be used, except for calling together the congregation at the hour of divine service."—(Bishop Skinner.)

† Guthrie was excommunicated for having preached before the King in *a surplice*.

500*l.* each; while the income of the parochial clergy varied from 20*l.* to 100*l.* each. "In truth," says Bishop Skinner, "except the titles of archbishop and bishop, we perceive scarcely anything in the Scottish establishment peculiar to an Episcopal Church." Mr. Calamy, a celebrated English Presbyterian, (1662,) upon being made acquainted with the easy terms on which those of his persuasion in the sister kingdom might have held communion with the Established Church, exclaimed, "What would our brethren in Scotland be at, or what would they have? Would to God, *we* had these offers!" Thus the affairs of the Church of Scotland continued, with more or less of party spirit shewing itself, until the Revolution in 1690 re-established the Presbyterian form of Church-government. And it may not be unworthy of a passing remark, that the Episcopal communion, which continues to exist northward of the Tweed, has descended regularly from the four bishops of 1661, viz. *Sharpe*,* who was promoted to the archbishopric

* A question arose, at the consecration of Archbishop Sharpe, which strongly points out the difference of opinion existing in the time of James the First and Charles the Second on the efficacy of Presbyterian ordination. At the restoration of episcopacy in 1610, Dr. Andrews, bishop of Ely, maintained the necessity of ordaining the three Scotch prelates *deacons* and *priests* before they could be advanced to the *episcopate*, since they had not been canonically ordained. But Spottiswoode relates that Dr. Bancroft, archbishop of Canterbury, denied the necessity,—arguing "that, where there were *no* bishops, ordination by presbyters must be esteemed lawful." Heylin, indeed, asserts that the archbishop overruled the objection of Dr. Andrews, upon different grounds, viz. that "the higher order included the lower, and that there were instances of bishops being made *per saltum*." As, however, Spottiswoode was present, and one of the three to be consecrated, I fear that the archbishop did reason in the way that he records. The views of the bishops of London, Worcester,

of St. Andrew's; *Andrew Fairfowl*, minister at Dunse, who was raised to the archiepiscopal see of Glasgow; *James Hamilton*, minister of Cambusnethan, and *Robert Leighton*, dean of the chapel-royal, who were elevated, the former to the see of Galloway, the latter to that of Dunblane. These

and Winchester, on the consecration of Sharpe, Leighton, Fairfowl, and Hamilton, were directly opposed to those of Barlow. Burnet relates (vol. i. p. 251), "that, when the time fixed for the consecration of the bishops of Scotland came on, the English bishops, finding that Sharpe and Leighton had not episcopal ordination, (the other two having been ordained by bishops before the civil wars,) they insisted on it that they must be ordained, first *deacons*, and then *priests*. Sharpe was very uneasy at the objection, and urged the case of Barlow in 1610; but they were positive on the point, and would not dispense with it." Burnet adds, in his usual spirit, "that Sharpe stuck more at it than could have been expected in a man who had swallowed down much greater matter;" while "Leighton, who acknowledged the validity of Presbyterian ordination, was very slightly disconcerted." Burnet, however, states that the prelates, admitting for a moment that Barlow was right, made this difference between *their* time and that of *James*, that, "whereas the Scots were *then* only in an imperfect state, having never had bishops among them since the Reformation, from 1560 to 1610; and whereas they had been under a state of necessity, it was reasonable to allow of their orders, how defective soever: but that, of late, they had been in a state of *schism*, had revolted from their bishops, and had thrown off that order; so that orders, given in such a wilful opposition to the whole constitution of the primitive Church, and contrarient to the current sentiments of antiquity, was a thing of quite another nature." I observe that *Malcolm Laing*, a Presbyterian writer, indirectly supports the testimony of *Heylin* as to the reasoning of Bancroft. Speaking of the consecration of the three bishops in 1610, he says, "As the Scottish prelates, according to the argument, or rather the language, of polemics, were not yet adopted in the Apostolical order, it behoved them to proceed to England for consecration—for consecration by *English Bishops*, who had derived their authority from a polluted source, and had kindled their torches at the unhallowed flames of an idolatrous shrine. Their very ordination to the priesthood was questioned by these English bishops; but the objection was overruled, the subordinate order of priesthood being *included*, or supposed by them to be included, in the *episcopal*, and was supplied,

four divines were consecrated in the abbey-church of Westminster on the 15th of December 1661: Sharpe and Leighton having been at once ordained deacons and priests on the same day and at the same place.* The Apostolical succession has not been again interrupted; the four bishops having, on their return, consecrated ten bishops to ten vacant sees.—In 1690 prelacy was abolished by the Act of William and Mary.

if defective, by the regular *consecration* of these Scottish bishops." And, again, in speaking of the consecration of the four prelates in 1662, he says, "that when Charles admonished Lauderdale that Presbyterianism was unfit for a gentleman, four suffragan bishops were recommended for consecration by Archbishop Sharpe; but as *Sydserf* alone, of the former prelates of 1610, survived the Restoration, they were again obliged to resort to English bishops for the supposed receipt of an Apostolical commission." "The danger," he adds, "which had threatened the extinction of English episcopacy during the Usurpation, had not inspired moderation. At the consecration of Spottiswoode, the *subordinate* orders of priesthood had been *conferred*, or *supplied*, by the *episcopal* character: but Sharpe and Leighton were required, before they could be consecrated, to submit to episcopal ordination as deacons and priests, thus acknowledging their former orders as invalid." Laing, however, bears testimony to the canonical ordination of *Fairfowl* and *Hamilton* prior to the civil wars, which Presbyterians sometimes delight to question. *Carwithen* seems to clear up the difficulty as to Bancroft's sentiments. He says, that "*Abbott*, bishop of London, not Bancroft, was of opinion that there was no necessity of passing through the inferior orders of deacon and priest, but that the episcopal character might be conveyed at once, of which antiquity furnishes us with three instances. The difficulty was settled according to the suggestion of Abbott, and they were consecrated accordingly;" and in a note he says, "The opinion of *Abbott* is by Collier imputed to *Bancroft*; but Neal, with more probability, has ascribed it to Abbott."—(Car. vol. ii. p. 232.) The instances to which Abbott or Bancroft alluded are, *St. Ambrose*, A. D. 374, (*Vide* Cave, 569,) *Eusebius*, bishop of Cæsarea, A. D. 363; *Nectarius*, bishop of Constantinople.—See Collyer, vol. viii. p. 447.

* In corroboration of this fact, see Bishop Kennet's "Register," p. 577, and Robert Wodrow's "History of the Sufferings of the Church of Scotland," an. 1661; see also Canon 32.

CHAPTER XI.

THE PRESBYTERIAN FORM RE-ESTABLISHED.

1690.

Bishop Keith has remarked, that, "in the measures contemplated by William in reference to the Church of Scotland, it is not to be imagined that his final determination was at all influenced by a regard to *theological* principle, or that he preferred the one form of ecclesiastical government to the other on any ground but that of his *political* interest." "It is a pretty common opinion," says a Presbyterian writer, "that William was disposed to prefer episcopacy, had the Church rulers and her clergy taken the oath of allegiance, but, this being contrary to their principles, it was therefore never attempted; and the result was, that William favoured the Presbyterian party: and, in April, 1689, the Scotch Convention, in their celebrated '*claim of right*,' declared 'prelacy, and the superiority of any office in the Church above presbyters, to be, and to have been, a great and insupportable grievance and trouble to the Scottish nation ever since the year 1560;' (which clause has been ably replied to by Bishop Sage (p. 277;) and on the 22nd of July, 1689, they passed their famous 'act, *abolishing prelacy*,' and establishing the present Presby-

terian system." "It has," says Keith, "been common in these days to describe the Scotch bishops who were *deprived* at the Revolution as narrow-minded persons, who sacrificed their Church to contemptible scruples." But, before this charge be admitted, it should be remembered that the oath of allegiance, at *that* period, differed much from the one which is exacted *now*. The present oath is this: "I do solemnly promise and swear that I will be faithful and bear true allegiance to her Majesty Queen Victoria." But before the Revolution, 1688, it ran thus: "I do promise to be true and faithful to the king and *his heirs*, and truth and faith to bear of life and limb and terrene honour; and not to *know* or *hear of any damage* or *ill intended him* without defending him thereon." Upon this, Bishop Keith has remarked, "that the oath, which all subjects in office had sworn to King *James*, bound them to *his heirs;* and, though the Scottish Convention agreed that *James* had forfeited his title to the crown, his *infant son* still remained, to whom they owed allegiance:" and we may here remark, that the Episcopalians in Scotland did not consider themselves released from this oath till the death of Charles Edward in 1788, * when, in May

* I have been enabled to refer to an original letter of Bishop Rose, of Edinburgh, who was deputed to wait upon the Prince of Orange, and, in the name of the Episcopal Church of Scotland, present a dutiful address. This was in December, 1688; and in February, 1689, it was agreed by the two Houses of Parliament, that, "as James had *abdicated* the government, the throne was *vacant*, and therefore that William and Mary be, and be declared, King and Queen of England and Ireland. Bishop Rose was thus placed in great difficulty, as he was required to address the *Prince* as *King*, which, by his commission from the Church of Scotland, he had no power to do; and, farther, he was told that it was

of that year, the king, George the Third, was prayed for, in the terms of the Liturgy, in all the chapels in Scotland, with three exceptions.

absolutely necessary, in the address, that he should compliment the King on his descent, "*to deliver us from popery and slavery*," which, as he said, he had "not clearness in himself to do." The poor old Bishop, having been coldly treated by the Archbishop *Sancroft*, and rudely treated by his "intimate acquaintance," Bishop *Stillingfleet*,* and having been urged by *Compton*, bishop of London, *Turner*, bishop of Ely, and Viscount Tarbat, and other Scotch peers, to wait on the Prince with an altered and more suitable address, and having refused to acquiesce, was about, as he says, "weary and heart-broken," to journey home again. He was, however, apprized that none could obtain passes but those who had waited on the Prince; whereupon, willing to get back, he applied to the bishop of London to introduce him to the Prince, who, after strongly urging him to recognize William as *King*, addressed him in these remarkable words: "You see, my lord, that the King, having thrown himself upon the water, must keep himself a-swimming with one hand. The Presbyterians have joined him closely, and offered to support him; and therefore he durst not throw them off, unless he is assured of your support. And the King bids me tell you this, that he now sees that what he heard in Holland, about the great body of the Scotch being Presbyterians, is false; he sees that the great body of nobility and gentry are for Episcopacy, and that it is the trading and inferior classes that are for Presbyterianism; and, therefore, the King bids me tell you, that, if you will undertake to serve him to the purpose that he is served here in England, he will take you by the hand, support the Church and Episcopal order, and throw off the Presbyterian." The reply was, "that he had no advice on that head from his brethren in Scotland." At length he was introduced to the King, who, on his being admitted, "stepped three or four paces forward from his company, and prevented me by saying, 'My lord, are you going for Scotland?' My reply was, 'Yes, sir, if you have any commands.' Then he said, 'I hope you will be kind to me, and follow the example of England.' Wherefore, being somewhat difficulted to make a mannerly and discreet answer without entangling myself, I replied, 'Sir, I will serve you so far as *law*, *reason*, and *conscience* will allow me.' Whereupon the King turned away from me, and, I think, was displeased at the *limitations* and *conditions*."

* Bishop Burnet told him that he "did not meddle in Scotch affairs."

CHAPTER XII.

THE EPISCOPAL CHURCH IMMEDIATELY SUBSEQUENT TO THE REVOLUTION OF 1688.

By the act of parliament which established Presbyterianism in 1690, it was provided, greatly to the detriment of the Episcopal Church, that "the government of the Church, through the medium of her several judicatories, should be vested in those ministers who were ejected from their livings subsequent to the 1st of January, 1661, and in such other ministers and elders as they had already admitted, or might thereafter admit;" and further it declared, "that all such ministers have free access to their kirks, and that they may *immediately* exercise their ministry in those parishes, without a new call thereto, allowing the whole stipend for 1689 to such ministers." Bishop Skinner asks "with what show of justice was this done, when it is remembered that these Presbyterian ministers, before 1661, had possessed themselves, against all law, and in direct violation of private property, many of them without the pretence of ordination; for which reason it was, and not for nonconformity, that they lost what they never really possessed." It will be at once seen, that this provision deprived their ministers of all

claim to the *Apostolical succession*, as derived through the consecrated bishops of 1662; which, as it has been before remarked,* is insisted on by *Calamy* as the basis of Presbyterian ecclesiastical authority, so far as regards the right of admitting ministers into the kirk. Of these deprived incumbents of 1661, sixty-five were living in 1690; and the object of the clause was, to exclude from the management of ecclesiastical affairs all the Episcopal clergy who *might conform*, and put it into the hands solely of the Presbyterian body—of men, in fact, who had sworn "to the solemn league and covenant," † and bound themselves to "extirpate prelacy as well as popery."

* See p. 32.

† Sections 2 and 4.—"And this covenant we make in the presence of Almighty God, the searcher of all hearts, with a true intention to perform the same, as we shall answer at that great day when the secrets of all hearts shall be disclosed. And we shall, in like manner, without respect of persons, endeavour the *extirpation* of popery and *prelacy;* that is, the government of the Church by *archbishops, bishops, deans, chancellors,* &c., *deans and chapters, canons, and archdeacons,* and all other ecclesiastical officers depending on that hierarchy: and we will labour, praying for the aid of God's Spirit to this end, to bring the Churches of God in the three kingdoms to the nearest conjunction and uniformity in religion, confession of faith, form of Church government, directory for public worship, and catechising." This "solemn league and covenant" was agreed upon by the commissioners from the Parliament and Assembly of divines in England, with the commissioners of the Convention of estates and General Assembly in Scotland, and by both of the Houses of Parliament in England in 1643; and by the said authority taken and subscribed by all ranks above the age of eighteen in England and Scotland, and ratified by act of parliament in Scotland in 1644; it was again renewed 1648, and by parliament in 1649; and subscribed by Charles the Second at Spey in 1650, and at Scone in 1651; and is still binding upon the Scotch Presbyterians as one of their acknowledged ecclesiastical legal enactments. ‡

‡ *Vide* Con. of F. p. 501.

In the year 1689 commenced the sorrows of the Episcopal Church of Scotland; sorrows which did not cease till the year 1792. In the former year, or rather on Christmas-day, 1688, began a crusade, founded on the obligation of the "solemn league and covenant" to "extirpate prelacy," during which upwards of *two hundred* clergy were forcibly banished from their several cures with every indignity. "They were brought from their homes, were exposed to the gentle populace, their gowns were torn over their heads, while the Prayer Book was publicly burnt. They were commanded, on pain of death, never to preach again in that parish, but to remove instantly to some other quarter." These persecuted ministers, we are told, in the "*Case of the afflicted clergy of Scotland*," (published in 1690,) wandered about during an inclement winter, without shelter, begging their bread, all despoiled of their goods,* many robbed of their children, and dependent on the tender mercies of *Scotch Presbyterians*. But these excesses, though pleasing to the members of the Kirk, were not committed ostensibly under any authority.†

* *Defoe*, who palliates these excesses, remarks on the above facts, "that this was not *persecution*, as some would fain style it, but restoring the persecuted and removing the Episcopal intruders; it was no more than putting the injured men into possession of their rights."—"And, after all," says Defoe, "what harm was done to the Episcopal ministers? The utmost violence complained of amounts to no more than a *somewhat hasty turning* of the said Episcopal ministers *out* of the *parsonage-houses*, and some injurious hurrying of their goods out with them; but, as to any personal injury, such as wounding or killing any, I do not find that this was done."—(Mem. pp. 311-14.)

† This is the answer given in a work styled "Presbyterian Persecution examined." "Supposing," says the author, "that the Presbyte-

CHAPTER XIII.

EPISCOPAL CHURCH,

From 1690 to 1792.

THE next step is to examine the various *legal enactments* relating to the Episcopalian Church from 1690 to 1792. By the act which established the Presbyterian discipline, the courts, *composed* (it will be recollected) of the "*solemn league and covenant men*," were "to try and purge out all insufficient and erroneous ministers, by due course of ecclesiastical process and censures;" and it was ordained that "whatever minister, being summoned before them, or visitors appointed by them, should refuse to appear, or appearing should be found guilty, should, by their

rians did commit some violence, as to plunder, and as to personal rudeness to the ministers, what's this to the Church? It might and was done by Presbyterians of the Church, but it can never be said that it was done by Presbyterians as a Church, because it was not done by any act of the Church. It is true, that there was no public punishment of the actors, neither was it the time to punish excesses of that sort; and it was thought wiser to bear with them, and to stop all process against the offenders." It has been justly remarked that these writers seem to forget that an act had already passed for *abolishing prelacy*, and that the pulpits of the several kirks rang with denunciations against the Episcopal clergy; and, above all, that the "solemn league and covenant" for *extirpating prelacy* had been a legal enactment since 1643, and renewed several times; and, as Carwithen tells us, "a simple refusal of the covenant was deemed a sufficient ground of deprivation of all ecclesiastical benefices, and of deposition from the ministry."

sentence, be deprived of his kirk, stipend, and benefice." The consequence of this enactment was, that these courts deprived every Episcopal clergyman who did not appear before them, and "*abjure Episcopacy* or *Prelacy* as an Antichristian usurpation;" and they deemed every minister as "insufficient, negligent, scandalous, and erroneous," who had entered on his living by presentation from the patron* of the parish, and by ordination and institution from the bishop of the diocese. In the year 1695, an act was passed by the Scotch Parliament to prevent those who might conform, (by taking the oath of allegiance, &c.) from having any successors, or taking any part in the government of the Church. It enacted, "that all such as shall come in, and duly qualify, shall have and enjoy his majesty's protection, and retain their respective kirks and stipends; provided that they do not exercise any power, either in licensing or ordaining, or take any part in the government of the Church, either in the General Assembly of presbyteries, or Synods:" and Bishop Skinner observes, "that those who did qualify, and pray for the king and queen, but would not '*abjure Episcopacy*,' were perpetually teased and harassed by answering questions, under the authority of the Kirk courts, as to their sufficiency and their orthodoxy." Notwithstanding this persecution, the qualified ministers were not entirely removed in Scotland; for Defoe informs us that at the Union (1707) there were one hundred and sixty-five Episcopal ministers, possessing churches and stipends in Scotland, who had no other qualification

* *Vide* the act against "patronage." 1690.

required of them than that of taking the oaths to the Government. The whole vengeance of the Government, civil and ecclesiastical, was directed against those Episcopalians from whom the present Episcopal Church is descended.

CHAPTER XIV.

THE SCOTTISH NON-JURORS

In 1689.

THE first act of parliament* directed against the Non-jurors was passed on the 22nd of July, 1690, "prohibiting every deprived minister from preaching, or exercising any ministerial function, either in vacant churches or *elsewhere*, under any pretext whatever, until first he present himself before the privy council, and there take, swear, and subscribe the oath of allegiance, and also engage himself to pray for William and Mary as King and Queen of this realm;" and it further declared, "that such

* Walker, in his "Sufferings of the Clergy," says, "that the ministers, who composed the several commissions for trying Episcopal ministers, were ignorant, factious, schismatical, and intolerant, or else intruding mechanics, recognised as ministers, who, without any calling from God or man, stepped from the cobbler's stall, the butcher's board, or the bricklayer's scaffold, into the pulpit, like Sheba's trumpet summoning the people to rebellion." And Carwithen says, "that these courts reported those as faultier who were faulty, and those faulty who were faultless; and they brought back, under the specious colour of plundered ministers, the silenced and factious lecturers, who, within the last ten years, had fled the country for non-conformity and *debt*." (Vol. ii. p. 305.)

ministers as shall do the contrary, shall be proceeded against as persons disaffected, and enemies to their Majesties' government." It should be observed, that the Episcopal ministers were not prohibited from officiating in any *parish church* only, but "*elsewhere;*" they could not baptize, nor administer the other sacrament, even in *private*, without subjecting themselves to the rigour of the Scotch Star-chamber. But still the laymen, who possessed the Church property, feared lest the Episcopal clergy should so interpret the oath of allegiance as to enable them to comply with the conditions imposed, and thus gain possession of the vacant parishes; they, therefore, obtained the passing of an act by which it was appointed that "all the clergy in Scotland do make and subscribe the following declaration: 'I do, in the sincerity of my heart, assert, acknowledge, and declare, that their Majesties, King William and Queen Mary, are the *only lawful and undoubted* sovereigns King and Queen of Scotland, as well *de jure*, as *de facto;* and, therefore, I do sincerely and faithfully promise and engage that I will, with heart and hand, life and goods, maintain and defend their Majesties' title and government *against* the *late King James* and his *adherents*, and all other enemies, who, either by open or secret attempts, shall disturb or disquiet their Majesties in the exercise thereof.'" So far was the title of William and Mary to the throne of Scotland from being *undoubted*, that the *Presbyterian* clergy *refused* to take this oath, and a rebellion would have been the consequence, had not Carstares prevailed upon the King to

dispense with the Presbyterians taking it.* The Episcopal clergy, however, were required to take the oath, or to relinquish the exercise of their ministry, both in private and in public. The alternative was universally

* The following is the account given in "The Life of *William Carstares*," prefixed to his "State Papers:"—"The commissioner to the Assembly lays the matter of the refusal on the part of the Presbyterian clergy before the King. His Majesty, far from listening to the memorial of the clergy, by the advice of Lord Stair and Lord Tarbat, who represented this act of the clergy as an act of rebellion against his government, renewed his injunction. When Mr. Carstares came to Kensington, where the King was, he immediately inquired what was the nature of the despatches his Majesty had sent off to Scotland; and, upon learning their contents, he went directly, and in his Majesty's name required the messenger, who was just setting off, to deliver them up to him. It was now late at night, and, as he knew no time was to be lost, (the General Assembly being to sit in a few days,) he ran to his Majesty's apartment; and, being informed by the lord in waiting that he was gone to bed, he told him it was a matter of the last importance which had brought him at that unseasonable hour, and that he must see the King. Upon entering the chamber, he found his Majesty fast asleep; upon which, turning aside the curtain and falling down upon his knees, he gently awakened him. The King, astonished to see him at so late an hour and in this posture by his bed-side, asked him what was the matter? He answered, he had come to ask his life. 'And is it possible,' said the King, 'that you have been guilty of a crime that deserves death?' He acknowledged he had, and then produced the despatches he had brought back from the messenger. 'And have you,' said the King, with a severe frown, 'have you indeed presumed to countermand my orders?' Mr. Carstares then begged leave to be heard a few words, and he was ready to submit to any punishment his Majesty might think proper to inflict. The King heard him with great attention, and, when he had done, gave him the despatches to read, and desired him to throw them into the fire; after which he bid him draw up the instructions to the commissioner in what terms he pleased, and he would sign them. Mr. Carstares immediately wrote to the commissioner, signifying that it was his Majesty's pleasure to dispense with putting the oaths to the ministers; and, when the King had signed it, he immediately dispatched the messenger, who, by being detained so many hours longer than he intended, did not arrive in Edinburgh till the morning of the day fixed for the sitting of the Assembly."—(Pp. 59-61.)

adopted. Some of the clergy, notwithstanding, ventured to have divine worship in their own houses on the Lord's Day, and left their doors open that others might unite. This was deemed an heinous offence, and, a list of the principal offenders being sent to the Presbyterian Star-chamber, several were punished. In the year 1695, an act of great severity was passed against Episcopalians, "prohibiting every deprived minister from *baptizing* any children, or *solemnizing marriage* betwixt any parties, in all time coming, under pain of imprisonment;" ay, and "until he find caution to go out of the kingdom, and never return thither." It is to be observed, that this act was aimed, not at the politics, but at the religion, of the Non-juring clergy. At the union of the two kingdoms (in 1707), a short respite occurred to the Episcopal clergy; and on the 3rd of March, 1712, they obtained from a British Parliament the celebrated "Act of Toleration," of the 10th of Queen Anne, "to prevent the disturbing of those of the Episcopal communion in Scotland in the exercise of their religious worship, and in the use of the Liturgy of the Church of England; and for repealing an act passed in the Scotch Parliament, 1695, entitled 'An act against irregular Baptisms and Marriages;' and declaring it to be lawful for all of the Episcopal communion to assemble for divine worship in any place, except in parish churches, to be performed after their own manner, by pastors ordained by a Protestant bishop." This act, however, still imposed severe penalties on those officiating Episcopal clergymen who should not take

the required oaths; yet it prohibited, under a fine of £100, even them and their congregations from being *disturbed* during the performance of public worship. In 1714 Queen Anne died, and in 1719 the persecution of the Episcopal Church was renewed, and an act was passed for "making more effectual the laws appointing the oaths for the security of the Government to be taken by ministers of churches and meeting-houses in Scotland." By this act, "every Episcopal minister officiating in Scotland, without having taken the oaths, and praying for King George by name, was to suffer six months' imprisonment," during which period his chapel was to be closed; and every house, where nine or more persons besides the family were assembled for divine service, was declared "to be a meeting-house within the meaning of this act." Notwithstanding all these enactments, which were not very rigorously enforced, the Episcopal Church of Scotland was in repute and prospered from 1720 to 1746; and we are told that her clergy were numerous, and many of them of great learning, whilst her chapels were well frequented, judges, magistrates, and peers joining in her worship.—Before we proceed to the painful change which occurred consequent on the defeat of *Charles Edward* at Culloden in 1746, we will very briefly survey the *internal affairs* of the Episcopal Church, which continued during some years under the spiritual superintendence of the *deprived bishops*. *Ross*, the last archbishop of St. Andrews, died in 1704; upon which event the authority, usually vested in the metro-

politans, was conveyed to the bishop of Edinburgh, who discharged the duties and exercised the power of "primus Scotiæ episcopus." In 1705 a certain number were added to the episcopal bench, to prevent the order from becoming extinct; but the government of the Church remained, by agreement, in the hands of the deprived bishops so long as they lived. The last of the deprived bishops,* Bishop Douglas of Dumblane, died in 1716; and the first two post-revolution bishops were *Sage* and *Fullarton*, who were consecrated in 1705 at Edinburgh by the archbishop of Glasgow and the bishops of Edinburgh and Dumblane. The Episcopalian succession has thus remained unbroken from the year 1662 till the present period.

* For a brief history of the other deprived eleven Scottish bishops I must refer the reader to Keith, p. 517.

CHAPTER XV.

THE GREEK CHURCH AND THE SCOTTISH EPISCOPALIANS.

1725.

It may be worthy of remark, that a project of a very singular nature occupied, during two or three years of the period of 1725-46, the attention of some of the leading Non-juring bishops both in England and Scotland. This was nothing less than an attempt to form an union between the *Greek Church* * in

* I have extracted the following account from Bishop Skinner; and, as shewing the sentiments of the Eastern Church, the extract may be interesting. The English bishops presented twelve propositions to Arsenius, translated into Greek by Bishop Spinckes. These were accompanied with a declaration of those points wherein the two churches agreed together, and wherein they disagreed. The latter were comprehended under five heads; viz., 1. The rejection of the General Councils as being of the same authority with Scripture. 2. The refusal to worship the Virgin Mary. 3. Against the invocation of Saints and Angels. 4. Against the veneration of Images. 5. Against the worship of the Host. Arsenius carried this paper with him; and, on his return, stayed at Muscovy, and engaged the *Czar Peter* on his side, who, through one of the order of Archimandrites, in 1717, wrote to the English bishops approving the design. In 1721, Arsenius, having, during the four years which intervened, communicated with the Eastern patriarchs, sent their answer to the English bishops. It is entitled "The Answers of the Orthodox in the East to the Proposals sent from Britain for an Union and Agreement with the Oriental Churches;" and is said, in conclusion, to be drawn up "by a synodical judgment of the Eastern Church, after the most mature deliberation of the Lord *Jeremias*, the most holy œcumenical patriarch of Constantinople, the New Rome; and the most holy and most blessed patriarch, the Lord *Samuel*, of Alexandria;

Turkey and Russia, and the unestablished Episcopalians in Great Britain. Bishops Campbell and Gadderar acted for their brethren in the North; and, in conjunction with the bishops Brett, Griffin, and Collier, of the English communion, entered seriously into a negotiation with Arsenius, metropolitan of

the Lord *Chrysanthus*, of Jerusalem; with the holy metropolitans and the holy clergy of the great Church of Christ in Constantinople in council assembled, April 12, 1718." It is a long paper in Greek, accepting the twelve propositions, but vindicating the practice of the Eastern Church with much acrimony in the five points of difference, and requiring a full conformity thereto, without any abatement. This was answered in 1722 by the Non-juring bishops, in Greek, Latin, and English, adhering to their former views; and the reply was sent by *James*, proto-syncellus of the Church of Alexandria, to Arsenius at Moscow; and, at the same time, they wrote to the Grand Council of the Ecclesiastical affairs at Petersburgh, and to the Great Chancellor *Golofkin*, to recommend the affair to their protection. Arsenius wrote in the year following, by command of his Imperial Majesty, requesting a conference with two English and two Russian clergymen on the points of difference; but, before this could be effected, a most uncompromising and peremptory answer came from the Eastern Church, requiring assent to the five articles in sincerity, without any dispute or scruple. This reply was dated Constantinople, September 1723, and signed by *Jeremias*, by the mercy of God, archbishop of Constantinople, the New Rome, and œcumenical patriarch; *Athanasius*, by the mercy of God, patriarch of the great city of God, Antioch; *Chrysanthus*, by the mercy of God, patriarch of the holy city, Jerusalem; *Callinicus*, metropolitan of Heraclea: *Auxentius* of Cyzicum; *Paisius* of Nicomedia; *Gerasimus* of Nice; *Parthenius* of Chalcedon; *Ignatius* of Thessalonica; *Arsenius* of Prusa; *Theoctistus* of Polypolis, and *Callinicus* of Varna. The death of Peter the Great, in 1725, was fatal to this conciliating project. Bishop Collier endeavoured to promote it, but in vain. Bishop Skinner has the following remarks on this subject: "Ineffectual as it turned out, one great advantage was gained by it, viz., that it gave us a genuine view of the doctrines and rules of the present Eastern Church; which, in all the religious disputes here in the West, has been so often appealed to, but which neither party can claim full kindred with. For, from their own papers on this occasion, the originals of which, we are told, were carried to Lambeth, and perhaps are there still, we find them differing from the *Papists* in the following

Thebais in Egypt, who happened to be in England, and with the patriarchs of Constantinople, Alexandria, Jerusalem, Antioch, Nicomedia, Chalcedon, and Thessalonica. The death of Peter the First, who favoured the measure, putting an end to the correspondence and the stipulations, the scheme was abandoned.

points, viz. Purgatory by fire, Communion in both kinds, and the Pope's universal supremacy; in all which, as stated in the articles of agreement, they appear on the Protestant side. But then, in the points of praying to Saints and Angels, and worshipping Images, by the new and insipid distinction of δουλεια and λατρεια, and in the doctrine of Transubstantiation, with its consequent adoration of the Host, all of which the *Protestants* disclaim, these Greeks are as high-flown and obstinate as the most violent Papist in the whole church of Rome: besides sundry other peculiarities of less importance, in which they stand unrelated to any European denomination."—(Skinner, vol. ii. p. 639.)

CHAPTER XVI.

EPISCOPAL CHURCH IN SCOTLAND,

From 1746 to 1784.

On the defeat of Prince Charles Edward, in 1746, the Episcopal Church began again to feel the innate hatred of the Presbyterian body. The Episcopalians alone were blamed for the prince's attempt at rebellion: their chapels were closed or demolished; and the following severe legal enactments were directed against them. In September, 1746, it was provided "that from and after September 1st, 1746, every person exercising the function of a pastor or minister in any Episcopal meeting-house in Scotland, without registering his letters of orders, and taking all the oaths required by law, and praying for his Majesty King George and the royal family by name, shall for the first offence suffer six months' imprisonment, and, for the second, transportation for life. Every house where five besides the family, or five if the house were vacant," should "meet for public worship," was declared to be "a meeting-house within the act;" and no letters of orders were allowed to be registered after September 1st, 1746, but those given by a bishop of England or Ireland. But the act further declared, "that if, after September 1st, 1746,

any person should attend an illegal meeting-house, and *not give information* to the magistrates, within five days, of such meeting-house, he should be fined or imprisoned:" and it further enacted, "that no peer of Scotland should be eligible for election as one of the sixteen peers of parliament, or vote at such election; nor should any person be eligible for election as member of any shire or burgh, or vote at such election; who should, after September 1st, 1746, have been twice present at any such Episcopal meeting-house in Scotland." But this was not all:—many of the Scotch clergy, contrary to the expectation of the Presbyterian party, *registered* their letters of orders, took the oaths, and *legalized* their meetings; consequently, in May, 1748, the bill of 1746 was, in parliamentary language, "*amended*" by the following most unjust explanatory clause, viz.: "that no letters of orders not granted *by some bishop of England or Ireland* should, from the 29th of September, 1748, be sufficient to qualify any Episcopal clergyman in Scotland, whether the same were registered, *or not*, before the 1st of September, 1746; and that every such registration, whether made *before* or after the said date, should, after the 28th of September, be *null* and *void*." This bill was most strongly opposed in the House of Lords,—even by Hoadly, Sherlock, and Secker,—but was carried by the zeal of Lord Chancellor *Hardwicke*, in conjunction with the Scottish peers, by 37 to 32. It of course suspended the Episcopal authority of the Scottish bishops, and forbade the exercise of any ministerial function on the part of any person *ordained in Scotland;*

and one of the most eminent of the Scottish Episcopal clergy, though he had registered his letters of orders, and prayed for the King for two years from September, 1746, was imprisoned six months for preaching subsequently to September, 1748. The bishops in Scotland were, during this period, strictly recognised by their Episcopal brethren in England; the constitution of the Church was carefully watched at home; and the Episcopal order duly continued by requisite consecrations. Bishop Skinner, however, gives, with marks of great disapprobation, two instances of *intrusion*, on the part of two Irish prelates, into the province of the Scotch bishops, which, he said, "tended more to depress the Episcopal succession in Scotland than any acts of her avowed adversaries." In 1760 the great traveller Dr. Pocock, bishop of Ossory, being in Scotland, was prevailed upon to administer the rite of confirmation in some of the northern congregations; and, about ten years after, Dr. Traill, bishop of Down and Connor, was pleased to ordain a priest in Scotland, and *that* where there was a *bishop* residing, who had held the pastoral charge of that place for thirty years. It was, of course, during *this* period (1748-92) that the *English* Episcopal clergy began to multiply in Scotland.

CHAPTER XVII.

EPISCOPAL CHURCH,

From 1784.

THUS affairs continued, with more or less of persecution, till the beginning of the reign of George the Third; and, though no repeal of the severe enactments took place, still they were not very rigidly enforced. In 1784, an event, very interesting to the members of the Episcopal Church in Scotland, occurred, which, in a degree, served to raise them from their previous state of depression. In the spring of 1783 the "*independence of America*" was recognised by England, and necessarily dissolved the established connection between the Episcopalians in America and the *bishop of London*, who had hitherto been *ordinary* of the Episcopal communion in America. "The United States" having granted an universal liberty of conscience, each party of religionists was left to act for itself. The Episcopal clergy of Connecticut took the lead in settling their Church, and sent to England *Dr. Samuel Seabury* for consecration. Great difficulties arose, however, in omitting the oaths of "*allegiance*" and "*supremacy*," without an express act of parliament; and these oaths could not, of course, be taken by a subject of the *United*

States. In this dilemma, Dr. Seabury applied to the bishops of the *Church of Scotland*, whose episcopal powers were undoubted, and at whose consecrations and ordinations the above oaths were not required. His application was acceded to, with the hearty concurrence of the archbishop of Canterbury; and Dr. Seabury was publicly consecrated at Aberdeen, by Bishop Kilgour, *primus*, and Bishops Petrie and Skinner, on the 14th of November, 1784. So gratified were the Episcopal clergy of America at the act of the Scotch bishops, that, expressing themselves in the language of our Lord to the woman who anointed his head with a very precious ointment, they said that, "wherever the American Episcopal Church shall be mentioned in all the world, there should that which the bishops of Scotland had done for her be told for a memorial of them." In the year 1786 another application was made, by the clergy in the Southern States, to the English bishops; and, the obstacles having been removed by act of parliament, Drs. White and Prevost were consecrated at Lambeth, — the former as bishop of Philadelphia, the latter as bishop of New York,— by the archbishops of Canterbury and of York, and the bishops of Peterborough and of Bath and Wells. The persecutions of the Episcopal Church in Scotland were now drawing to a close. In 1788 *Charles Edward died;* and, in May of that year, the clergy, *being released from their oath of allegiance* "*to James and his heirs*," (and the oath of "abjuration" being, in that respect, no longer applicable,) spontaneously prayed for George the Third on the 25th of May, 1788, in the terms of the Eng-

lish Liturgy, in all the Episcopal chapels in Scotland, with the exception of three, the ministers of which required a longer time for deliberation.

Four years elapsed before an act was obtained, repealing the laws of 1746-1748, and granting a complete toleration to the Episcopal Church in Scotland. The act passed in 1792, with the provision "that every minister shall pray for the King, &c., as in England; that he shall take and subscribe the oaths of allegiance, *abjuration*, and *assurance;* and that he shall subscribe his assent to the Thirty-nine Articles according to the Act of Uniformity of the 13th of Elizabeth." There is one objectionable clause* in the act, which, as it has been recently alluded to in the House of Lords, may be mentioned: "Be it enacted, that no person exercising the function, or assuming the office and character, of a pastor or minister of any order in the Episcopal communion in Scotland, shall be capable of taking any benefice, curacy, or other spiritual promotion within that part of Great Britain called England, the dominion of Wales, or town of Berwick-upon-Tweed, or of officiating in any church or chapel within the same, where the Liturgy of the Church of England as now by law established is used, unless he shall have been lawfully ordained by some bishop of the Church of England or Ireland." Keith remarks upon this clause, "that it should be observed that the same restriction applies to all clergymen, even though ordained by English bishops, who are appointed to discharge their profes-

* See "Annals of Scottish Episcopacy," by the Rev. John Skinner, p. 216.

sional duties in any *other part* of the empire, Ireland and the Isle of Man excepted; all ministers ordained for India, the West Indies, North America, and, in short, for every colony under the British Crown, are placed by the act of parliament of 1792 in precisely the same position as the Episcopal clergy who are ordained in Scotland. The restriction, therefore, as to Scotland has no reference whatever to the *character of the orders* which are conferred by Scotch bishops; such orders are everywhere admitted to be equally valid with those granted by the archbishop of Canterbury himself; and *it is because they were held equally valid*, on all the recognised principles of ecclesiastical institution, as well as of primitive practice, that a statute on the part of the legislature became necessary to confine the exercise of them to the country in which they are bestowed. Had they been regarded as in the slightest degree defective in point of spiritual authority, *no law would have been necessary* to regulate the extent of their legal competency as defined by any geographical limits; since they would, by that circumstance alone, have been altogether excluded." (P. 554.) Russell says, "that the restriction has reference to certain *literary* or rather *academical* qualifications." (P. 410.)

The act of the 32d of George the Third (1792) has been amended by the 3d and 4th of Victoria (1840). This latter act contains the following clauses: "That it shall be lawful for the bishop of any diocese in England or Ireland, if he shall think fit, on the application of any bishop of the Protestant Episcopal Church in Scotland, or of any priest of such church canonically ordained by any bishop thereof

residing and exercising at the time of such ordination Episcopal function within some district or place in Scotland, to grant permission under his hand, and from time to time, also under his hand, to renew such permission, to any such bishop or priest to perform divine service, and to preach, and administer the sacraments according to the rites and ceremonies of the United Church of England and Ireland, *for any one day, or any two days, and no more*, in any church or chapel within the diocese of the said bishop where the Liturgy of the said United Church is used; such day or days, and church and chapel, to be specified in such permission, or renewed permission: and thereupon it shall be lawful for the party mentioned in such permission, or renewed permission, with the consent of the incumbent or officiating minister of such church or chapel, to perform divine service, and to preach, and administer the sacraments therein according to the rites and ceremonies of the United Church of England and Ireland, on the day or days specified in such written permission, or renewed permission, and on no other."—"Be it enacted, that all the several provisions hereinbefore contained with respect to the bishops and priests canonically ordained of the Protestant Episcopal Church in *Scotland* shall respectively extend to the bishops of the Protestant Episcopal Church in the United States of *America*, and to the priests canonically ordained by a bishop of such church, residing and exercising at the time of such ordination Episcopal functions within some district or place in the United States of *America*."—(Statutes at Large, vol. lxxx. p. 75.)

CHAPTER XVIII.

THE "JUDICATORIES" OF THE CHURCH OF SCOTLAND.

I. THE KIRK SESSION.

THE *Judicatories* of the Church of Scotland are *four* in number, viz. *Kirk Sessions, Presbyteries, Provincial Synods*, and *General Assembly.* The *Kirk Session* is the lowest judicatory in the Church of Scotland, and is composed of the minister of the parish and of lay elders: the latter are elected by the Session, and, though formerly an annual office, the eldership is now held for life, it being decreed in the "Second Book of Discipline" that elders, once lawfully ordained to the office, and having gifts of God meet to exercise the same, may not leave it again. The Kirk Session is therefore the only *radical judicatory;* that is, its members possess *intrinsic* and not *delegated* authority. The Presbytery, however, as will be shewn, is radical as regards its clerical members, delegate as regards its lay members. The Synod is the same. The General Assembly is delegate as regards *both*, the clerical and lay members being elected annually. The Kirk Session is legally convened when summoned by the minister from the pulpit, or by personal citation to the members. There are no fixed times for its meetings. In many parishes they are held at regular and no very distant in-

tervals, and not very unusually immediately after divine service on the Lord's Day. The meeting is constituted, and is also concluded, by prayer; and both these acts must be entered on the minutes, otherwise "*ex facie*" the meeting has not been regularly held. The minister of the parish is officially *Moderator* of the Kirk Session. Where there is a *collegiate charge*,* either minister presides, as they please to decide between themselves; the other is a constituent member of the Session. In the Kirk Session, as in all other judicatories, the Moderator has only a casting vote. The *number* of elders belonging to a Kirk Session is regulated by the exigencies of the parish. In every Kirk Session there must be at least *two* elders, as it requires a minister and two elders to form a "Quorum." It belongs to the Kirk Session to superintend and promote the religious concerns of the parish in regard to discipline and worship, to appoint special days for the worship of God, when it considers such days to be for the spiritual advantage of the parish, to settle the time for dispensing the ordinances of religion, to judge of the qualifications of those who are to partake of them, to take cognizance of such as are guilty of scandalous offences, and to cause them to undergo the discipline of the Church. The right of Kirk Sessions to determine as to the frequency of dispensing the Sacrament of the Lord's Supper is under the controul of their respective Pres-

* The act of the General Assembly, December 17, 1638, decrees that, "where there are two or more ministers in one congregation, they shall have equal power in voting."—"Acts of Assembly," 1638.

byteries. Immediately after the occasion of dispensing the Sacrament of the Lord's Supper, which precedes the 22nd of November in each year, the Kirk Session has to revise and re-adjust the roll of male heads of families, being members of the congregation and communicants in the Church. After lying open for inspection by any parishioner, or member of the congregation, for the space of one week, of which notice is given from the pulpit, the roll is to be authenticated by the Moderator and Session Clerk, and transmitted to the Presbytery before the expiration of the first week of December; when countersigned by the Moderator of the Presbytery on each page, it forms part of the Kirk Session record. The term, "heads of families," includes unmarried men and widowers, as well as married men, provided they occupy houses of which they are proprietors or tenants; and eldest sons, when their fathers are deceased, provided they are of the age of twenty-one, and reside in the same house with their mothers, and are constantly in full communion with the Church.* A formal inquiry into the conduct of any suspected member of the congregation, *previous* to the dispensation of the Lord's Supper, is fallen into desuetude. Indeed, great leniency is now exercised in the administration of "discipline;" and we are told,† that there "is everywhere an accommodation, more or less, to the change of times, and the change of feeling in the Christian community." But the author referred to seems to question whether such a leniency tends to "edification."

* Act 11, Assembly 1836. † Hill's Practice, p. 20.

No lawyers are allowed to aid an accused party before the Kirk Session, the Kirk alone being the agent; it being supposed, according to the opinion expressed by the Kirk, that, were lawyers allowed to undertake the cause of parties before a Kirk Session, it would be hopeless to expect any moral or spiritual benefit to result from its proceedings. *The minutes* of Kirk Sessions are faithfully registered; the members in attendance and the business transacted at each meeting being carefully recorded. The Session-record must be regularly kept, as the Presbytery may issue a peremptory order to have it produced. And here it should be remarked, that all ecclesiastical business, which is transacted in any Church judicatory, is subject to the *review* of the immediate *ecclesiastical superior* of that judicatory; and it is a standing order, as regards each judicatory, that the books and papers, containing the minutes of the court immediately below it, shall be laid before the court immediately above it. A *review* of a case may arise in four ways: 1. Any superior court may exercise its *inherent right* of superintendence and controul over an inferior court; or, 2. in cases of difficulty, an inferior court may refer to the court above; or, 3. by appeal on the part of those dissenting from the decision of the court below; or, lastly, by *complaint* on the part of the minority of the inferior court against the majority. Every Kirk Session is represented, both in the Presbytery of the bounds and in the Provincial Synod, by one of its elders. The representative is elected every half-year, within two months after the sitting of the Synod. The

elder* carries with him an extract of his election, under the hand of the Session Clerk; and unless he produce this extract, first to the Presbytery, and then to the Synod, his name is not admitted on the roll of these judicatories. The Kirk Session nominates its own clerk and its own officer.

CHAPTER XIX.

II. PRESBYTERIES.

THE judicatory immediately above the Kirk Session is the Presbytery. There are *eighty-two* Presbyteries in the Church of Scotland. The number of parishes which may compose a Presbytery is indefinite. In some of the populous districts there are *thirty* ministers in a Presbytery: in some remote situations, where a few parishes cover a large district, there are not more than four. As the General Assembly has the power of disjoining and erecting Presbyteries† at its pleasure, their bounds may be altered, or their numbers increased, according to change of circum-

* Act 12, Assembly 1776.—Pardovan Collections, *passim* in book i. title 7, and book iv.

† "To have a new Presbytery erected, or to have one or more parishes disjoined from one Presbytery and annexed to another, a petition is presented to the General Assembly, or a representation is made to it, setting forth the circumstances which would render the attainment of these objects desirable. The Assembly makes the necessary inquiries, and judges accordingly."—(Hill's Practice, p. 40.)

stances. A Presbytery consists of the ministers of all the parishes within the bounds of that district; of the professors of divinity, if they are ministers in any university that is situated within these bounds; and of representatives from the Kirk Sessions in the district. Every Kirk Session has the right of sending *one* elder; so that, unless there be a collegiate charge, or an university, within the bounds of the district, the number of ministers and elders in any meeting of Presbytery may be *equal.* The *Roll* is made up every half-year, at the first meeting after the Provincial Synod, when new members are returned, and the extracts of their election presented. A new Moderator is also then chosen: he must be a minister: the election is only nominal; since the invariable practice is, that the next in succession on the roll, that is, the next according to the date of his ordination, should take the chair. When the Presbytery meets, the roll is first called; the minutes of the last meeting are then read, and signed by the Moderator. The *business* of the Presbytery is as follows: To judge in the "references," "appeals," and "complaints" from the Kirk Session; to examine all schoolmasters on their appointment; to provide for the annual examination and inspection of every parochial and other school of the district; and to make an annual report on this subject to the General Assembly. It also belongs to Presbyteries to grant licences to "licentiates" to preach the Gospel, and to judge of the qualifications of those "divinity students" who are desirous of being admitted "licentiates." By an act of Assembly of 1706, Presbyteries are required to hold fre-

quent *visitations* of the parishes within their bounds: the delicacy and difficulty of the duty has caused it to fall into disuse as a general measure, but attempts are now made to restore it. When a Presbyterial visitation of a parish is appointed, notice of it is given from the pulpit ten free days before it takes place; and the heritors, elders, and whole congregation are summoned to be present on the day, and to acquaint the Presbytery if they know anything amiss in their minister, elders, and other office-bearers in the parish. After public worship, the elders are examined upon oath, and the heads of families closely interrogated:* the visitation is concluded with prayer. The ordinary meetings of the Presbytery depend, as to frequency, on the local business to be transacted: some Presbyteries meet once a month: they have power to meet when they please. It is necessary, before the meeting is closed, to resolve when the next meeting is to be held; to enter this resolution in the minutes; and to cause it to be publicly intimated by the officer: otherwise the Presbytery is defunct, and,

* In the "Laws of the Church," part i. p. 237, we find the questions to be put by the Presbytery to the *Eldership* concerning the *minister* of the parish; the questions, likewise, to be asked of the *heads* of *families* respecting the members of *Session*—ministers and elders. The ministers, elders, and heads of families are then examined touching the lives, conversation, and diligence of the *precentor*, *schoolmaster*, and *clerk*, together with inquiries respecting the *ringers*, and *all* the Church officers. The heads of families being removed, the ministers and elders are interrogated respecting the lives, &c. of the *congregation*; and the heritors, heads of families, members of Session, and ministers are examined as to the *fabric*, and the various appointments of the Church. The *minister's library is inspected, and a catalogue of his books given in.* Among the questions touching the elders, is the following: "Are your elders drunkards, tipplers, or drinkers of toasts or healths?"

without the intervention of the superior court, has no power to re-assemble for business. Extraordinary or "*pro re natâ*" meetings of the Presbytery are called by the *Moderator*, either on his own motion, when any thing has occurred which appears to him to require the assembling of the brethren before the time of the ordinary meeting; or on application made to him by some of the members of Presbytery, with a statement of the grounds on which the application is made. In the latter case he may *refuse*, but it is on his own responsibility. The Presbyteries appoint their own clerk and officer.

CHAPTER XX.

III. PROVINCIAL SYNODS.

THE Synod, or Provincial Assembly, is immediately superior to the Presbytery, and consists of several Presbyteries, met together for their mutual help and comfort, and for managing the affairs of public concern within their bounds. Three or more Presbyteries, as determined by the General Assembly, compose a Provincial Synod. There are at present sixteen Synods in the Church,* and they meet ordinarily *twice* in each year. *Every minister* of all the Pres-

* Before the year 1830, there were only fifteen Synods in the Church; but, by an act (8) of the General Assembly of that year the Presbyteries of Lerwick and Burravoe were constituted into the Synod of Shetland.

byteries within the bounds of the Synod is a member of that court; and the *same elder*, who had last represented the Kirk Session in the Presbytery, is its representative in the Synod: so that the number of ministers and elders may be equal. Neighbouring Synods correspond with one another by sending one minister and one elder, who are entitled to sit, to deliberate, and to vote with the original members of the Synod to which they are sent. The roll being made up, a new Moderator, who must be a minister, is chosen. The mode of election varies; but the general rule is, to take the oldest of those ministers who have not filled the chair. At each meeting the Moderator is changed. The business of the Synod is transacted by "Committees," who are appointed by the Synod, and meet in the interval between the diets (*i. e.* the appointed times of meeting) to fulfil their respective duties. Each Synod may have three committees, a Committee for Overtures,* a Committee for Bills, References, and Appeals, and a Committee for examining and attesting the books from the several Presbyteries, which, by law, must be laid before them.

* A brief consideration of the nature of an "Overture" will throw great light on the *legislation* in the Church of Scotland. From the first establishment of the Presbyterian government in 1560, till some time after the Revolution of 1690, the standing laws of the Church proceeded from the sole authority of the *General Assembly*. In the year 1697, an act, called the *Barrier Act*, prescribes the following mode of enacting permanent constitutions: "The proposal for a new law, or the repeal of an old one, originates with any individual, who, through his Presbytery or Synod, if they approve, lays it before the General Assembly; and this proposal is termed an '*overture*.' The Assembly dismiss it, or alter it, or accept it entire, as they please. If accepted, it is sent, entire or amended, to the *several Presbyteries*, who are required to forward their opinion

These committees may, in order to facilitate business, severally *sub-commit;* and each committee and subcommittee must consist of ministers and ruling elders. At the next diet the reports of the several committees are received and acted upon; the extracts of the certificates laid before Presbyteries in favour of students proposed for probationary "trials" are read; and the *Synod* judges of the expediency of allowing the several Presbyteries to admit the different students "on trials," in order to their admission as "licentiates." The act of Assembly of 1647 asserts the right of assembling synodically "*pro re natâ.*" These meetings are occasionally but very rarely held. The minutes of each Synod must be transmitted to every Presbytery within the bounds; and the Synod books, completely filled up, are required to be produced, for revision, annually at the General Assembly "*in mundo.*"

to the next General Assembly; and, if approved by a *majority of Presbyteries,* it becomes a *standing law.*" The *Barrier Act* was intended "to prevent any sudden alteration, or innovation, or other prejudice to the Church, in either doctrine, worship, discipline, or government;" and the practical working is, that, from negligence or difference of opinion on the part of Presbyteries, great tardiness exists in the legislation of the Church. Years roll on, sometimes, before a law is passed. This evil is remedied in part by the *Interim Act,* which enables the Assembly to adopt the *overture* as an *interim* enactment, year after year, till the majority of Presbyteries *decide;* and this "Interim bill" is binding *pro tem*: on all the members of the Church.

CHAPTER XXI.

IV. GENERAL ASSEMBLY.

THE highest ecclesiastical court in the kingdom of Scotland is the General Assembly. Dr. Singer states, that there are *nine hundred and thirty-six ministers* in Scotland who enjoy benefices: all these possess ecclesiastical authority, and attend personally the *Presbyteries* and the *Synods* to which they severally belong; and, as regards the three inferior courts, are what is termed "radical officers." At the beginning of the Reformation all ministers were "radical members" of the General Assembly,—that is, they were members "ex officio;" and the Assembly consisted, amongst others, of a general meeting of all the ministers: yet so small was their number that they did not exceed the fourth part of the meeting, as may be seen from their "sederunts," in the manuscript copy of the Acts of Assembly. When the number increased, they empowered and "commissioned" *representatives* of the body of clergy, who are styled "commissioners of the General Assembly:" and the *proportion* which the representation of the several Presbyteries in the General Assembly bears to the number of parishes within each Presbytery was* settled, long after the Revolution in 1694, as follows:—

* Act 5th, Assembly 1694.

All Presbyteries, consisting of *twelve* parishes or under, shall send *two* ministers and *one* ruling elder;* all Presbyteries of *eighteen* parishes, or under, *three* ministers and *one* elder; *twenty-four* parishes, or under, *four* ministers and *two* elders; above *twenty-four*, *five* ministers and *two* ruling elders ;† *collegiate* kirks, where there used to be *two* or more ministers, are, as regards the act of 1694, to be understood as so many distinct parishes; and no persons are to be admitted members of Assembly but such as are either ministers or ruling elders. The *sixty-six royal burghs* are represented in the General Assembly by ruling elders; Edinburgh sending two, and every other burgh one: and each of the *five universities* is represented by one of its members, either a minister or an elder. At the present time‡

* Chosen by selection.

† By an act of 1712, in order to meet the cases of Edinburgh and great cities, it was agreed, that Presbyteries exceeding *thirty-six ministerial charges* should send *seven* ministers and *three* ruling elders ; and, by an act of 1835, Presbyteries exceeding *forty-two ministerial charges*, *eight* ministers and *four* ruling elders.

‡ This was written in 1841 ; but having, in the "British Magazine" of April 1842, given the above as the actual number of representatives, I was corrected by "one of the highest authorities in the Kirk," in a letter from which the following is an extract :—"The writer falls short of the actual number of members of Assembly. For several years past there has been a progressive increase. Last year the number of representatives actually returned for the whole constituencies was three hundred and ninety-two ; but as eighteen burghs sent no members, or at least did not appoint members who produced commissions, the number of which the Assembly *might have* consisted would have been four hundred and ten, if all the bodies entitled to elect had availed themselves of the privilege. Probably the next Assembly may consist of a greater number of members ; but it is not easy to calculate beforehand what may be the amount. If a Presbytery consists of a number not exceeding twelve ministers, the rule is,

the General Assembly is constituted thus:—the eighty-two Presbyteries send two hundred and twenty-four ministers and ninety-nine elders; the sixty-six royal burghs send sixty-seven elders; the five universities, five ministers or elders; the churches in India send one minister and one elder;—total, three hundred and ninety-seven: and a question is pending* as to the introduction of the ministers of chapels of ease. The election of representatives is made at least *forty* days before the meeting of the General Assembly: the day of election is fixed *ten* days prior to the election, and must take place between *one* and *eight*, P.M. The dignity of representative being now an object of desire, in order to prevent collision of interests and jealousy, the system of *rotation* is generally adopted in choosing representatives.

The General Assembly thus constituted is *presided* over, as the Crown supposes, by the Lord High Commissioner; as the Kirk maintains, by a minister

that *two* ministers and *one* elder are chosen; if the number be thirteen, then *three* ministers and *one* elder are entitled to be sent. From thirteen to eighteen, no addition of ministerial charges occasions any increase of representatives; but the addition of *one* minister above eighteen gives the Presbytery a right to send *two* additional members, viz. *four* ministers and *two* elders," (as I have stated in the text.) The writer adds, "I am not writing with such exactness as to have my words quoted. Indeed, I am not absolutely certain that I have not given you a *smaller* number for last year than I ought to have done; and if any one had asked me on the street what number of members for 1841 might have been admissible according to the present rule, I would have said, about four hundred and twenty. The members, exclusive of the '*quoad sacra*' ministers, exceed three hundred and sixty-nine; but it is not easy for me to say to what extent."

* I believe that I am correct in stating that the question has been carried in the affirmative.

elected as Moderator.* The exact relative authority of these two functionaries is a very delicate question, and has not been mooted since 1693. At the close of every session of the Assembly, the Moderator appoints the next diet, in the presence and with the consent of the members: then he turns to the High Commissioner, and acquaints his Grace thereof; to which he usually answers, "Be it so," or, "I am satisfied:" whereupon the adjournment is publicly notified; each president, as the writer in a late Review remarks, "as if by great good-luck, always fixing on the *same day* for the next meeting." In the *Pardovan Collections* there is the following passage, which throws considerable light on the authority of the High Commissioner. "The Commissioner assents to the proposition of the Moderator as to the day of the next meeting in these or like words, which to many," adds the writer, "are grievously offensive: 'I do, in my master's name, or her Majesty's name, dissolve this Assembly; and in the same name, and by the same authority, I appoint the next General Assembly to meet at such time and place as the Moderator has appointed.'"† It appears that

* It is usual for a Moderator to be proposed by the Moderator of the last Assembly, but any member of Assembly may propose another candidate for the chair. In the year 1840 there was a *contest* for the chair.

† See "Proceedings of the General Assembly for 1840," (p. 263,) from which I extract the following:—"At the close of the proceedings, the Moderator, Dr. Makelar, addressed the Assembly, and at the conclusion of his speech said, 'As we met in the name and by the authority of the Lord Jesus Christ, the alone Head of the Church, so in the same name, and by the same authority, *I now dissolve this Assembly;* and, with your permission, *I appoint* the next meeting of the General

the authority of the High Commissioner has been in two instances altogether questioned. "The first was in the Assembly of 1638. At that assembly the Marquis of Hamilton, the High Commissioner, having dissolved them, after a few days, both in the Assembly-house and by public proclamation, they did, notwithstanding, (having protested against their dissolution,) continue their sitting till they had ended the work they met for, and appointed, without the authority of the High Commissioner, the day for their next meeting. The other instance was this: The Earl of Lothian, the High Commissioner in 1692, by the command of William and Mary, who were displeased with the proceedings of the Assembly, addressed the president as follows: 'Moderator, I, in their Majesties' name and authority, do dissolve this present General Assembly.' Whereupon the Moderator asked his Grace, 'whether the Assembly was dissolved without naming a diet for another?' To which his Grace replied, 'that his Majesty would appoint another in due time, of which they would be time-

Assembly of the Church of Scotland to be held in this city on Thursday the 20th day of May, 1841.' He then asks, 'Is it the pleasure of the Assembly that I should now address his Grace, the Lord High Commissioner? May it please your Grace, the General Assembly has brought its proceedings to a close, and we are about to separate and return to our own dwelling-places, and to resume the discharge of our parochial duties. We trust to your Grace's candour to acknowledge that we have endeavoured to conduct our proceedings with suitable decorum and solemnity, and we humbly trust you will be able to give a favourable account of us to our gracious sovereign the Queen. To your Grace we would renew the expression of our profound respect and heartfelt gratitude,' &c. To which the Commissioner was pleased to return a gracious reply; *thereafter dissolving the Assembly, and indicting the next Assembly to meet on Tuesday the 20th of May*, 1841."

ously advertized.' The Moderator begged to be heard; but the High Commissioner refused to hear him, excepting as a private person, as the Assembly was dissolved. Upon which the Moderator spake as follows: 'I, as Moderator of this Assembly, in their name, they adhering to me, declare that the office-bearers in the House of God have a spiritual intrinsic power from Jesus Christ, the only Head of this Church, to meet in Assembly about the affairs thereof, the necessity of the same being first represented to the magistrate. And, further, I humbly crave that the dissolution of this Assembly may not be to the prejudice of our yearly Assemblies granted to us by the laws of this kingdom, inasmuch as *no day is indicated for a future diet.*' Here the members rose up, and with one voice declared their adherence to what the Moderator had said. Whereupon the Moderator, turning himself to the Assembly, cried, 'Brethren, let us pray.' But the members, by a general cry, demanded that a diet be named for the next Assembly; and the Moderator said, 'If they pleased, the next General Assembly should meet at Edinburgh in August, 1693;' and the members did with one voice testify their approbation."* Since that period, we believe, neither party has agitated the question. As, however, the subject is at this moment one of great importance, being connected with the constitution of the Kirk of Scotland, the following authorities on the subject will be interesting. In the "Laws of the Church of Scotland," under the head of "General Assemblies,"

* Vide "Pardovan Collections," book i. p. 262.

(section 15,) the Kirk expresses herself thus:— "The General Assembly used to be honoured by the Sovereign's presence, either by their royal person, or their High Commissioner, for which the Moderator, in the Assembly's name, used to express their fervent thankfulness, and how great a mercy they do esteem it to have the countenance of civil authority: but there have been many General Assemblies begun, held, and continued in Scotland without either the King's or his High Commissioner's presence; and that it is not contrary to law, is evident from the act of Parliament in 1592,* ratified in 1690."† Principal G. Hill, a writer of great authority in the Church of Scotland, says, "The General Assembly is honoured with a representation of the Sovereign by the Lord High Commissioner, whose presence is the gracious pledge of protection and countenance of the Established Church, and the symbol of that sanction which the civil authority of the state is ready to give to its legal acts." The same writer says, "that the Church of Scotland claims the right of meeting in a General Assembly, as well as in inferior courts, by its own appointment. But it also recognises the right of the supreme magistrate to call Synods, and to be present at them; and the two rights are easily reconciled,

* See the Act in the Appendix to Dr. Hill's "View," &c.

† The act declares, that "it shall be lawful to the Kirk and ministers, every year at the least, and oftener, *pro re natâ*, as occasion and necessity shall require, to hold and keep General Assemblies." To this agrees the act of parliament of 1690; and we are told that "the Sovereign, till these laws be altered, cannot, by his mere authority and proclamation, render the meetings of Assemblies precarious and uncertain."

when there subsists between the Church and the State that good understanding which the true friends of both will always study to cultivate." It may, perhaps, throw additional light on this point to state, that, after the "Moderator" has been chosen from the ministers on the roll, his first business is to receive a communication from the throne, viz. *the commission** appointing the nobleman who delivers it to represent the Sovereign, and *a letter* from the Sovereign to the General Assembly. After the royal commission† and the letter have been read by the

* "The first commission that was granted was by King James VI. anno 1580, as may be seen in an old MS. of the Acts of Assemblies; and was nothing else but a missive letter under the King's own hand, the tenor whereof follows: 'Trusty and well-beloved friends, we greet you well. We have directed towards you our trusty friends, the prior of Pittenween and the laird of Lundie, intrusted with our power for that effect, for assisting you with their presence and counsel in all things that they may, tending to the glory of God, and the preservation of us and our estate, desiring you heartily accept them, and our good-will committed to them for the present, in good part. Sua we recommend you to God's blessed protection. From our palace at Falkland, the 22d day of July, 1580."—("Laws of the Church of Scotland," part i. p. 251.)

Again we read in the same "Collection of Laws," "Now these commissions are more pompous and solemn, passing in Latin under the great seal. Sometimes they have been complex, clothing the Commissioners with somewhat of a viceroyship in the state, as well as Commissioner to the Assembly; thus, it is said, of the Marquis of Hamilton, and Earl of Traquair, whose commissions were in the years 1638 and 1639. The commissions granted since the Revolution you may see in the printed Acts of Assemblies. Though these Commissioners be respected in the Assemblies, and about Assembly affairs, as representing the Sovereign's person, yet I doubt if they could claim any place or precedency in meetings of state merely as Commissioners to the Assembly. *But this is still kept undecided*, as appears by their disappearing at such meetings while the General Assembly is sitting."—("Laws of the Church.")

† I know not what the custom is at present, but in the "Pardovan Collections" I find that "both the letter of the Sovereign and the commission are read with great honour and respect, the *members standing*

principal clerk, and ordered by the House to be recorded, the Lord High Commissioner addresses from the throne a speech to the Assembly; and the Moderator, in their name, makes a suitable reply. The court being thus constituted, a committee is appointed to prepare an answer to the letter of the Sovereign; and, if the General Assembly deem it proper, a dutiful and loyal address is drawn up to be presented to the Sovereign. The author of "The Practice of the Church Courts" says, "that the Lord High Commissioner takes no part in the proceedings of the Assembly, nor is it thought that his presence is absolutely necessary to the holding of the Assembly." He adds, "when the High Commissioner is ill, the business proceeds in his absence; and in 1798 he did not appear till the fourth session, though the King's commission had been read and laid on the table." The same writer, however, states "that when, formerly, the High Commissioner wished to retire before the business of the day was finished, it was usual for the Assembly to form itself into a committee of the whole House; by which means an adjournment took place, the business proceeded, a report was given in at the next meeting, and the Assembly pronounced the deliverance which had been resolved on in the committee." It is important to remark, that the Moderator receives from the

all the time that the letter directed to them is being read; and, by their appointment, both commission and letter are *recorded* in their books: and, all the time of the Commissioner's presence, the members sit uncovered." I observe that the commission and letter were ordered to be engrossed at the General Assembly, May, 1840.

Exchequer the sum of 100*l.* to defray his expenses, and the Lord High Commissioner 2000*l.* from the same source, and for the same purpose; in addition to which there is a further sum of 900*l.* for the salaries of the procurator and agent of the Church, the law-officers, (to whose advice the courts and Presbyteries may refer,) the two clerks, and the door-keepers and other inferior officers. The surplus of the 900*l.*, after these expenses are paid, is applied to assist clergymen *in defending the rights of the Church of Scotland.* By an act of 1639, we find that the expenses of the members of the General Assembly *are to be paid* by the parishes in the respective Presbyteries; and "yet so," says the act, "that the money be not *exacted*, but only *received* from a *willing* and *condescending* people; which, if it be obtained otherwise, will certainly be *very unsavory*, unless the expenses be *most moderate* and *inconsiderable.*" The General Assembly sits for ten days in the year, generally in the month of May. The constitution of the Church of Scotland is completed by the following court.

CHAPTER XXII.

COMMISSION OF THE GENERAL ASSEMBLY.

THIS court is composed of the Moderator and all the members, with the addition of one minister, who is named by the Moderator; and meets after the Assembly is dissolved, without the representation of the Sovereign, and may be considered as "a committee of the whole House." The General Assembly gives power to the said commissioners, or their "quorum," (which is declared to be thirty-one in number, whereof twenty-one are always to be ministers,) to meet within the Assembly-house the *first* day after the dissolution of the General Assembly, and, thereafter, the second Wednesday in *August*, the third Wednesday in *November*, the first Wednesday in *March*, and oftener, when and where they shall think fit and convenient, with power to choose their own Moderator; and it empowers them *finally to determine*, as they shall see cause, in every matter referred to them by the Assembly. They are required to watch *ne quid detrimenti capiat Ecclesia*, and for this cause they may see fit to meet oftener than at the four stated diets; and a Commission is legally constituted at any time when thirty-one of the commissioners, of whom twenty-one are ministers, finding themselves assem-

bled in any place, proceed to choose a Moderator. As the Commission is a delegated court, the commissioners are accountable for all their acts to the next General Assembly, who may reverse their sentences, and find those who concurred in them censurable, if it shall appear that they have exceeded their powers, or meddled with matters which did not belong to them, or acted to the prejudice of the Church. Thus it would appear that, as regards the Church courts, the *judicial* power ascends through all the courts, terminating in the General Assembly. The *legislative* originates and ends there; with the restriction, that a majority of Presbyteries must concur in the enactment of any standing law. The *supreme executive* is lodged in the General Assembly, and the orders from that body direct and controul the inferior branches.

CHAPTER XXIII.

THE ADMISSION OF MINISTERS INTO THE KIRK.

As the *admission of ministers* will necessarily include the present controverted point in the Church of Scotland, it will be interesting to trace the progress of a candidate for ordination through the several gradations of *student, licentiate,* and *presentee.* The information connected with this subject may be arranged under four heads: viz., "The trial of the qualifications;" "The presentation of the patron;" "The voice of the people;" and "The solemn deed of the Presbytery." The course of a young man intended for the ministry is as follows. When a student, has gone through a full course of *philosophy*, in any one of the five universities, and thus has been recognised as "a student of philosophy," he continues, after examination, to prosecute the study of *divinity*, as "a divinity student," for the time prescribed; and then he may be proposed to a Presbytery, in order to being "taken on trials" prior to admission as a *licentiate.* The *Synod*, in which the Presbytery of the candidate is included, must *give consent* before any person can be "taken on trials." It is required that a student who is proposed "for trials" shall have completed his twenty-first year. The certificates which he produces from the professors, under whom

he has studied as "a student of divinity," must not only certify that his attendance has been regular, but also that he has delivered an *exegesis* in Latin on some controverted point in theology, a homily in English, an exercise on some portion of the original text of the New Testament, a critical Hebrew exercise on some portion of the original text of the Old Testament, a lecture on some portion of Scripture, and a popular sermon. His life and conversation must be certified as correct; and he must have attended, during two sessions, on the classes of Church history and Hebrew. He ought to reside for one year within the bounds of the Presbytery before whom he is to appear, that he may be personally known to its members; or he must bring the most ample testimonials from the Presbytery in whose bounds he has lived. The student is examined strictly and privately by the Presbytery in his knowledge of the Greek and Latin languages, philosophy, and theology. If in all these several particulars the student is duly qualified, a record is made, and a letter is sent to the several Presbyteries within the bounds of the Synod, bearing the requisite certificates as above stated, and declaring the intention of the Presbytery to take the student "on trials;" and nothing farther is done till the Synod authorises the Presbytery to proceed. Leave being granted, the Presbytery of the bounds proceeds to examine the candidate thus:—1. Catechetic trials on divinity, chronology, and Church history; 2. On the Hebrew and Greek languages; 3. A treatise in Latin on some controverted point in theology; 4. A homily in Eng-

lish; 5. An exercise in divinity; 6. A lecture on some extended portion of Scripture; 7. A popular sermon, and sometimes a brief written history of the Christian Church. If approved,* eight questions as to his faith, doctrine, practice, &c., are put to the student; and, these being satisfactorily answered, he subscribes the formula in which the questions are embodied. The "Act against Simony," of 1759, is read to him; and the Moderator is appointed to *licence him* "to preach the Gospel," without ordination, and without power to administer the sacraments. The student thus becomes a *licentiate*, or *probationer;* he lives under the inspection of, and is in some degree subject to, the Presbytery in whose bounds he resides; he preaches occasionally as he is called, but remains without any fixed charge until he receives a *presentation* to a church, when, after further trials, to which we shall presently advert, he is *ordained.*

* See Hill's "Practice in the several Judicatories of the Church of Scotland," p. 46.

CHAPTER XXIV.

PRESENTATION OF THE PATRON.—"VETO ACT," ETC.

In the year 1565, an Assembly of the Church expressed, (according to Principal Hill,) most accurately, (in a message to Queen Mary,) their opinion concerning "vacant parishes:"—"Our mind is not that her Majesty, or any other patron, should be defrauded of their just patronages; but we mean, that whensoever her Majesty, or any other patron, do present any person to a benefice, that the person so presented should be *tried* and *examined* by the judgment of learned men of the Church, such as are the present 'superintendents:' and as the *presentation* to the benefice appertains unto the *patron*, so the *collation*, by law and reason, belongs unto the *Church;* and the Church should not be defrauded of the collation, no more than the patrons of their presentation; for, otherwise, if it be lawful for the patrons to present whom they please, without trial or examination, what can abide in the Church of God but mere ignorance?" When the Presbyterian form of Church government was established, the spirit of this message was carried out in the acts of the Scotch Parliament of 1567-1592, by which "the presentation of laic patronages is reserved to the *just and ancient patrons*," and "Presbyteries are bound and astricted *to receive and admit*

any minister, duly qualified, presented by his Majesty, or laic patrons." Upon the re-establishment of the Presbyterian government at the Revolution, an act of the Scotch Parliament, in 1690,* constituted the "*heritors, and elders of the parish, patrons.*" This act was repealed in 1712 by an act "restoring to the respective patrons their ancient rights," and declaring that "*the Presbytery is obliged to receive and admit a presentee, if duly qualified, in such manner as those presented before the passing of the act of* 1690."

The act of 1712 *is still in force*, and forms the basis of the present controversy in the Church of Scotland. Before the resolution of the General Assembly of 1834, which, it is important to remark, is only an act of Assembly, and not an act of Parliament, and therefore not of equal force with the act of Parliament of 1712,—before the adoption of that celebrated resolution, better known by the name of "the Veto Act," it was a recognised principle of the Kirk of Scotland, in the language of to Dr. G. Hill, "that the idea of a right *in the people* to elect a person to be presented to the Presbytery, in order that, as a consequence of that election, he may by them be ordained and admitted, is inconsistent with the nature of the religious establishment of this country; in which, the state, by reserving *to the patrons* their ancient rights, ascertains a particular mode of inducting into the Church those who are

* "The enactment of 1690 placed the appointment of ministers in the hands of heritors, being Protestants, and elders; reserving to Church members to approve or disapprove with effect."—Macfarlan, on the Right Appointment of Ministers, p. 48.

to receive the legal emoluments." At the same time it was a principle equally recognised, according to the several acts of 1562, 1592, and 1719, "that nothing herein contained shall prejudice or diminish the right of the Church as to the *trying* and *determining* on the *qualities* of any person presented to a church or benefice." It must be moreover observed, that a patron can present only a "*licentiate*." And, Principal Hill remarks, that, "as a licence is the stamp of the Church, declaring that a person is duly qualified to receive a presentation, *she has herself to blame* if the stamp be *improperly affixed;* but her privileges as a Church are completely secured against invasion, when the choice of patrons is by law restricted to those whom *she* has 'licensed' to preach the Gospel, and when, subsequent to presentation, she is competent to extend her trials, without restriction, in order to ascertain the qualifications of a presentee according to her own standard." "And yet," to quote the language of the same eminent writer, and to shew, by comparing the *two principles*, the precise *change* effected by the "Veto Act,"—"yet the constitution of the Church of Scotland, regarding the inhabitants of a parish as deeply interested in the character of the person who is to minister to them in holy things, has not overlooked them in his settlement, but in two different ways affords them an opportunity of expressing their sentiments. — I. Before a Presbytery, to whom a presentation is addressed, take the candidate upon second trials, which as a probationer he is required to undergo, they appoint him to preach on two Sabbaths, or oftener,

in the parish church; and whether he is a probationer or an ordained minister, they assemble there upon a day, subsequently to his preaching, (and of which ten days' notice has been given,) and after a sermon suited to the occasion, by one of their number, they inform the people that a *presentation* in his favour has been received, and ask them to subscribe a paper called 'a Call,' * inviting him to be their minister, and promising him 'subjection in the Lord.' " One of the legal steps in the settlement of a minister is a sentence of the Presbytery *sustaining the call;* and, before the passing of the "Veto Act," a call might be *sustained*, however *small* the number of *subscribers*. It is in this particular, as being immediately connected with the *call*, that the "Veto Act" is at variance, as we shall presently see, with former practice.—II. The second way in which the Church of Scotland provides for the voice of the people being

* The following is a verbatim copy of "a Call," as immemorially used in the Church of Scotland, and adopted at present:—"We, the ("heritors and elders," added in 1690) heads of families, and parishioners of the parish of ———, within the bounds of the Presbytery of———, and county of ———, taking into our consideration the present destitute state of the said parish, through the want of a Gospel ministry among us, occasioned by the death of our late pastor, the Rev. ———, and being satisfied with the learning, abilities, and other good qualifications of you, ———, preacher of the Gospel, and having heard you preach to our satisfaction and edification, do hereby invite and '*call*' you, the said ———, to take the charge and oversight of this parish, and to come and labour among us in the work of the Gospel ministry, hereby promising to you all due respect and encouragement in the Lord. We likewise entreat the reverend Presbytery of ——— to approve and concur with this our most cordial *call*, and to use all proper means for making the same effectual, by your ordination and settlement amongst us, as soon as the steps necessary thereto will admit. In witness whereof we subscribe these presents," &c.

legally heard in the admission of their minister, is by giving *the parishioners* a right to appear *as accusers of the presentee.* At any time during the course of his trials, they may give in to the Presbytery *a libel,* (*id est,* an indictment,) charging him with immorality of conduct, or unsoundness of doctrine. This *libel* they bind themselves to prove, under pain of ecclesiastical "censure;" and, until the libel be discussed, the Presbytery cannot proceed to his settlement. By an "*edict*" the people are again summoned to object, if they have anything to urge against his ordination; and these last objections may be made, without the formality of a "libel," "*apud acta.*"

CHAPTER XXV.

VETO ACT.

1834-5.

SUCH was the nature of *Presentation* and *Collation* prior to the passing of the "Veto Act" in 1834-5. By this act it was enacted that, "as it is a fundamental law of the Scotch Church that no pastor shall be intruded on any congregation contrary to the will of the people, the Presbyteries of the Church shall be instructed, that if, at the moderating* in a call to a

* "The day of moderation," or of "moderating the call," is the day upon which the proceedings for inducting a new minister into a parish are commenced.—(Vide "Short Statement," &c., p. 7.)

vacant pastoral charge, *the major part of the male heads of families*, being members of the vacant congregation and *in full communion with the Church*, shall disapprove of the person in whose favour *the call* is proposed to be moderated in, *such disapproval* shall be deemed sufficient ground for the Presbytery *rejecting* such person; and that he shall be rejected accordingly." This act was approved of by *forty-seven* Presbyteries, and rejected by *twenty-six*, and carried in the Assembly by a large majority. In addition to this power vested in the majority of the heads of families, it is competent for any male head of a family, in full communion with the Kirk, to state to the Presbytery any objections whatever against the admission of the presentee, relating either to his moral and religious character, to his fitness for the ministerial office, or to his qualifications for the particular charge assigned him. The privilege of objecting upon *specified* grounds was originally possessed by the members on the roll; but these allegations are now *inadmissible*, if a majority on the roll have declared their *dissent*, under the "Veto Act." The particular specified objections are disposed of by the Presbytery at their discretion, subject to an appeal. "Dissents" under the "Veto Act" are given* *without any reason or cause assigned;* it being only necessary that the dissentient, if he be required to do so by the patron and presentee, or any member of the Presbytery, shall solemnly declare "that he is actuated by no factious or malicious motive, but solely by a conscientious regard to the spiritual

* See a "Letter to the Lord Chancellor," by the Dean of Faculty.

interests* of himself and the congregation." These *dissents without cause assigned*, being numbered by the Presbytery, are to be wholly without effect unless they are offered by a *majority* of the whole body qualified to tender them; viz. "male heads of families, members of the vacant congregation, and in full communion with the Church." If offered by such a majority, and not withdrawn before or on the day of the second meeting, (about ten days after,) and if any or all such dissentients shall be required by the patron, presentee, or any member of Presbytery "to declare," another meeting is appointed, within ten days; and every person, to whom notice in writing has been given, who shall fail to appear or refuse "to declare," is struck off the roll of dissentients; and if, after all these preliminaries, the "dissents" form the majority, the *presentee is rejected without trials* on the part of the Presbytery, so far as regards that particular presentation; and notice of such rejection is intimated, within two days, to the *patron, presentee, and the elders of the parish*. If a second presentation is issued, the same course is repeated; and, if the parish continue vacant beyond *six* months, it lapses to the Presbytery, who, when the act was first passed, could present, without being subject to *dissents;* but, since its first enactment, it has been agreed that the people may "veto" even *the presentee of the Presbytery*, and decide, against the expressed opinion of the members of that body, whether the

* "The *Veto Law* requires another qualification of the presentee, when it assigns and fixes as a disqualification, that *he preaches not to the hearts of the people.*"—(Dr. Chalmers' "Answer to the Dean of Faculty.")

person presented does, or does not, preach the Gospel. If "the call" be *sustained*, it *still* appertains to the *Presbytery* to judge of the *qualifications* of the presentee. Trials, of exactly the same nature with those which he underwent before obtaining his "licence," are prescribed to him: he is required again to assent to and subscribe the "formula;" the act against simony is read to him; a day is fixed for serving his "edict," (a notice similar to the "Si quis" of the Church of England;) and another day, at an interval of ten days from reading the edict, is appointed for "the solemn deed of the Presbytery," (his "ordination"* in fact,) and his admission into the parochial charge.

CHAPTER XXVI.

OBJECTIONS TO THE "VETO ACT."

SUCH is this celebrated "Veto Act,"—and against this enactment *three* prominent *objections* have been advanced, which form the basis of the present opposition to this act of Assembly. They are briefly, 1. That it is in direct opposition to the law of the land, it having been decided by the Court of Session, (the highest civil tribunal of Scotland,) in March 1838, and confirmed by the House of Lords, May 1839,

* It must be borne in mind that "the 'licentiate,' though examined and approved by the Presbytery, has not been *ordained*."

" that the Presbytery in rejecting the said *Robert Yong*, as presentee of the church and parish of Auchterarder, on the sole ground that *a majority of the male heads of families, communicants in the parish, have dissented*, according to the enactment termed the ' Veto Act,'* *without any reason assigned*, and debarred his admission as minister, have acted to the *hurt*† and *prejudice* of the said pursuers," (that is, " plaintiffs,") " have adjudicated illegally, and in violation of their duty, and contrary to the provisions of sundry statutes."‡ Upon this decision was founded the opposition of Dr. Cook and his party in the General Assembly, on the ground that " resistance to the solemn judgment of the Court of Session, affirmed, upon an appeal by the Church, in the House of Peers, is inconsistent with the duty of every good subject, is subversive of the great purpose for which all government is instituted,

* See " The Earl of Aberdeen's Correspondence with Dr. Chalmers;" and " A Short Statement, by a Minister of the Church of Scotland."

† It must here be observed that the Kirk admits that a presentee, rejected under the " *Veto Act*," without having been adjudged disqualified by the Presbytery, is deprived only of his *spiritualities*, not of his *temporalities*. Thus the Dean of Faculty says, " that a presentee, rejected under the Veto Act, would have right to the *stipend* and other *emoluments* of the living without induction by the Presbytery to the spiritualities, as minister of the parish." And thus it would, and did appear at first, that the presentee had no ground of complaint in the civil courts. But an act of parliament of 1816, respecting the " *Widows' Fund*," presented them with fresh difficulties. By that act, *the stipend of vacant parishes is paid to certain trustees for the augmentation of the* " *Widows' Fund*," *and consequently both patron and presentee are deprived of the temporalities of such parishes, to* " *their hurt and prejudice*."

‡ *Five* formidable volumes of " Tracts on the Veto Act," now lying before me, whisper a caution as to the necessity of *brevity* in giving a sketch of the tenor of this enactment.

and is peculiarly to be lamented and condemned, when exhibited by the members of an established Church deriving from the legislature its privileges as an establishment." Dr. A. Hill, the present divinity professor in the university of Glasgow, advances another objection, "That this 'Veto Act' is not only an invasion of the rights of patrons, but also of the rights of the *judicatories of the Church;* inasmuch as, though it belongs to Presbyteries solely to judge of the qualifications of presentees, yet this judgment is, in fact, transferred in the first place to the people, and Presbyteries are reduced to this degrading condition, that, without inquiry being made, or reason being assigned, or any other exercise of the mind being allowed but what consists in *reckoning the number of those who dissent*, they have to reject a presentee who is vetoed, although in their conscience they may at the same time believe, not only that he is a worthy person, but also that he is likely to be useful and successful as a minister of Christ, *and has been so declared by the Presbytery when admitted to preach the Gospel as a licentiate.*" "In these circumstances," adds Dr. Hill, "the objections to the 'Veto Act' appear insurmountable." Mr. Tait, minister of Kirkliston, in "a letter to the Moderator of the Church of Scotland," takes still higher ground. He says, "that if the people claim a right to reject a presentee as a '*civil right*,' the civil courts have decided against them; if as a '*spiritual right*,' I cannot," he says, "recognise it, *believing it not to be according to the mind of Christ that the pastor should be chosen by the people.*" He then

states his conviction that, "in enacting the 'Veto Law,' the Church of Scotland has subjected herself to the very serious charge of surrendering a sacred and high jurisdiction with which the Head of the Church had invested her; for the due preservation of which He holds her *responsible;* and by the abandonment of which she is placing herself in a position necessarily displeasing in His sight, and destructive to her true prosperity, if not to her very existence, as the ordinance in His hand for salvation to the people of Scotland."* I need hardly add, that at the present meeting of the General Assembly (May, 1843) an open rupture has occurred, some 197 members of Assembly having, after protest, *seceded*, and formed themselves into the "*Free Presbyterian Assembly.*" The number of ministers who have signed and adhered to "the protest," (whereby they deprive themselves of a legal maintenance by the State,) is 395. The total number of parochial ministers is 947; there are now remaining 733 ministers of parishes, besides 102 ministers of chapels, who have not retired from the Establishment.

* See also pages 54, 55 of the same letter, and "A Brief Account of the Constitution of the Established Church of Scotland, by the Rev. Sir Henry Moncreiff Welwood, D.D."

CHAPTER XXVII.

CONNEXION BETWEEN THE CHURCH OF SCOTLAND AND THE STATE.

THE following brief but very interesting remarks on *the connexion between the Church* (of Scotland) *and the State* are given in the language of Dr. George Hill, the Presbyterian writer so frequently quoted, and of high authority in Scotland: "A connexion between the Church and the State, notwithstanding the authorities and recommendation in its favour, has been severely reprobated. While the enemies of religion have studied to divert the public attention from the offensive and mischievous nature of their principles, by disguising their hostilities to religious establishments under pretensions to liberality of sentiment and enlarged *toleration*,* many,

* The opinions of the modern Presbyterian on the subject of *toleration* differ widely from those of the same persuasion during the 16th, 17th, and 18th centuries. In a subsequent note I have given the opinion of John Knox on the subject:—"But intolerance and bigotry did not pass away with the generation which listened to Knox. In the reign of Charles the First, and more particularly in the time of the Commonwealth, the spirit of persecution animated the breasts of the leading Presbyterians, both in England and Scotland, to such a degree that they pertinaciously refused toleration to every other class of Christians."—(Keith, p. 487.) "Certainly the worst feature of Presbytery at this time (1655)," says *Orme* in his "Life of

who profess an earnest zeal for the stability and success of the Gospel, have asserted that it stands in no need of forming any connexion with the State, and that its purity is always contaminated by so unnatural an alliance. The reasons of this assertion may often be traced in the private resentments or the political situation of those from whom it proceeds. The assertion is dictated to some by that spirit of innovation which is weary of the present institutions of society, without having any distinct apprehension of what is to be substituted in their place; and with others it is merely the rash expression of an opinion, which has been formed without due attention to the violence of the human passions, and the course of human affairs. We may often ob-

Dr. Owen," "that which excited the greatest attention, and which ultimately ruined the body, was *its intolerance, or determined and persecuting hostility to liberty of conscience.* The most celebrated Presbyterian divines, such as *Calamy* and *Burgess*, in their discourses *before Parliament, represented toleration as the hydra of schism and heresies, and the floodgate to all manner of iniquity and danger, which, therefore, the civil authorities ought to exert all their energies to put down.* Their most distinguished authors advocated *the rights of persecution*, and endeavoured to reason or rail down *religious liberty!* And, not to notice the ravings of *Bastwick* and *Paget* and *Vicars*, it is painful to quote the respectable names of Principal Baillie, of Glasgow, and Samuel Rutherford, professor of divinity in St. Andrew's, as engaged in supporting so bad a cause. The former, throughout his 'Dissuasive,' discovers how determined a foe he was to what he calls a '*monstrous imagination.*' The latter wrote a quarto volume of four hundred pages '*against pretended liberty of conscience!*' It was," adds Mr. Orme, "the Trojan horse, whose bowels were full of warlike sectaries and weapons of destruction. Like the fabled box of Pandora, it had only to be opened to let loose upon the world all the ills that ever afflicted our race. It was the Diana, before whose shrine the motley groups of dissenters from Presbytery were represented as making their devoutest prostration."

serve an indifference about religion, which, fostered by the multiplicity of the business and amusements of life, proceeds to open profanity,—a turbulence, which derives pleasure from interrupting, upon every capricious impulse, the serious occupations of others,—a rashness of speculation, and love of singularity, which delight in attacking truths the clearest, the most important and the most generally received, —and a depravity of heart and obstinacy in wickedness, which regard with contempt and aversion an authoritative system of pure morality..... Ecclesiastical power, feeble and unarmed when opposed to the violence of man, is aided by the authority of human government. The blasphemy and open impiety, which shock the feelings of good men, which corrupt the young, and unsettle the minds of the multitude, are restrained by those punishments which the civil magistrate can inflict. The day upon which Christians have, from the beginning, assembled for public worship, is guarded by law from profanation; worshippers are secured against any rude interruption; the ministers of religion are protected in the celebration of the ordinances of the Gospel; and the regular ministrations of an order of men, recognised by the civil constitution, furnish a continual exhibition of the doctrines and the duties of true religion. Christianity becomes a part of the law of the land, which no man is permitted to revile or openly to attack. The profession of it is an inheritance which we receive, together with our civil liberties, from our fathers; and the succeeding age has the same security for the trans-

mission of this, as of any other part of their inheritance." Dr. Hill then considers *two* several points: 1. "*That a connexion between the Church and the State produces a religious establishment*;" and under this head he says, "There are two general points respecting *the authority of the State in matters of religion*, which are implied in the idea of a religious establishment: *First*, the civil magistrate is entitled to know the opinions of the community of Christians to whom he imparts the benefits of an establishment. He adopted that community, in preference to others, from the knowledge he then had of their tenets; and, if they were to embrace opinions essentially different, he might see cause to withdraw that preference. Hence, *confessions of faith*, which, ecclesiastically considered, are an exposition of the truth, prepared by the society of teachers to direct their own ministrations, and to warn the people against error, become *a declaration to the State* of the opinions and principles held by the ministers of the *established* religion; and *subscription to confessions or articles of religion* is a *solemn pledge* to the *civil magistrate* that they will not, without his knowledge, make any change upon that system of doctrine which had received his sanction. Accordingly, divers acts of parliament enjoin 'that every person who administers the Word and Sacraments in the Church of England shall openly subscribe the Thirty-nine Articles;' and, at the Revolution, the same acts of parliament which settled Presbyterian Church-government in Scotland ordained, 'that no person be admitted, or continued

hereafter, to be a minister or preacher within this Church, unless that he subscribe *the Confession of Faith*, declaring the same to be his confession of faith.' *Secondly*, as regards this authority, the civil magistrate is entitled to take care that the established Church do her duty, and that none of her regulations and acts disturb the public peace. The form of the religious establishment generally provides some mode of exercising this superintending power. In one of the 'Thirty-nine Articles' of the Church of England it is declared, that 'the synods and councils, where those regulations and orders which may affect the public tranquillity are enacted, shall not be gathered together without the commandment of princes;' and the Church of Scotland in her 'Confession of Faith' declares, what in effect comes to the same thing, '*that the civil magistrate has power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God.*'— (See 'Confession of Faith,' ch. xxiii. 'Of Civil Magistrates.') It will always be the wish of every person who understands the true interests of the community, to avoid even *the appearance of a collision* between the powers of the Church and the State. But, if the Church derive essential benefit from the State, it is agreeable to common sense and common equity that there should be some mode in which that supreme power, which is the guardian of the whole community, may be exerted, as circumstances shall require, in order to prevent the Church, which is a part of the community, from

neglecting those duties for the sake of which she enjoys protection and favour, or from exercising her rights in a manner which appears hurtful to the State." Again, he writes, "With some variety in the manner of connexion between the Church and the State, and with considerable difference as to the measure of public favour, both Churches, (that of the Episcopal Church of England, and the Presbyterian Church of Scotland,) enjoy the essential benefits of an establishment; that is, both are incorporated with the State, so as to make a part of the Constitution. In Scotland the 'Confession of Faith' *is ratified by act of parliament*, which, without adding confirmation to the truth of the doctrines therein contained, gives security for the continued profession of them. Those meetings of the office-bearers of the Church, which Presbyterian government implies, are recognised by law, and the sentences which they have a right to pronounce are supported and enforced by civil authority. The ministrations of the established teachers of religion in the places provided for public worship are not only protected from insult, but commended to the respect of the people. *The teachers are maintained by the State,** and the emoluments

* The maintenance of the ministers in Scotland is derived from the land, and secured by the State; a full description of the mode of payment, &c. will be found in Dr. Hill's "View of the Church of Scotland," p. 94. By an act of parliament, passed in 1810 on the motion of Mr. Spencer Perceval, stating that, "Whereas it is expedient that means should be provided for augmenting the stipends of certain ministers in Scotland to a yearly value of 150*l.* sterling: and whereas it appears that an annual sum, not exceeding 10,000*l.*, will be sufficient for that purpose, to be set apart and appropriated in the hands of his Majesty's

annexed to their office being a freehold, which they enjoy under the protection of law, cannot be withheld by the caprice of the multitude or the oppression of the great. When they who preach the Gospel depend for their subsistence upon the good-will of those to whom they minister, they are laid under a strong temptation to flatter the prejudices, or inflame the passions of the people; and, if the firmness of an enlightened and virtuous mind enable them to withstand the temptation, they and their families may be reduced to severe distress. Whereas the fixed provision for the clergy of the established (Presbyterian) Church, while it delivers them from the humiliating condition, which embitters the lives and impairs the usefulness of many dissenting ministers in England and Scotland, may be regarded as a national blessing; because, by rendering them completely independent of the opinions and maxims of the world, it leaves them at perfect liberty, in fulfilment of the sacred obligations derived from the authority and example of the Shepherd and Bishop of souls, to declare the truth as it is in Jesus,

Receiver-general and Paymaster in Scotland: it is enacted, that, as soon as conveniently may be, there shall be made up from the accounts sent by different Presbyteries a list of all the stipends which do not extend in their yearly value to the sum of 150*l.* sterling, and which cannot be augmented to that extent by the laws now in force, and of the sums necessary to augment the same stipends, including their present annual value, to the annual value of 150*l.* sterling; provided that the said augmentation shall not exceed in the whole sum 10,000*l.* sterling," &c. The law of Scotland provides the minister of every country parish with a dwelling-house, called a manse; a garden; a glebe, of not less than four acres of arable land, designed out of lands in the parish near the manse; and with grass, besides the glebe, for one horse and two cows; and with the requisite outhouses.

and to oppose their influence to prevailing vices." II. The second point which Dr. Hill considers is, "*That a connexion between the Church and the State may be accompanied with religious toleration?*" "'*Toleration*' was a word for many ages unknown in ecclesiastical history. The spirit of persecution was not peculiar to any description of Christians during the troubles in Scotland, from 1562 to 1784. The Presbyterians had complained loudly of what they suffered before the civil war (1640). But, when the troubles of the times conducted them to supreme power, they adopted the principle of *uniformity* in its full extent; they spoke of *toleration** as a *deadly sin*, and they

* The sentiments of John Knox on the subject of *toleration* are known to every reader, whilst the inhuman counsels and remonstrances which he founded upon his intolerant dogmas are scattered throughout every page of his works. A standing text with him, and indeed with all the immediate disciples of *Calvin*, was that injunction mentioned in the 13th chapter of Deuteronomy against participating in the idolatry of the Gentile nations: "If thy brother, the son of thy mother, or thy son or thy daughter, or the wife of thy bosom, or thy friend which is as thine own soul, entice thee secretly," &c. &c. "thou shalt not consent unto them, nor hearken unto him; neither shall thy eye pity him; neither shalt thou spare him; neither shalt thou conceal him: but thou shalt surely kill him, thine hand shall be first upon him to put him to death; thou shalt stone him with stones that he die."—"Such therefore," concludes John Knox, "as solicit only to idolatrie (popery) *ought to be punished with death, without favour or respect of persons.* The punishment of such crimes as are idolatrie, blasphemy, and others, that touch the majesty of God, doth not pertain to kings or chief rulers only, *but to the whole body of the people, and to every member of the same,* according to the *vocation* of every man, and according to that possibility and occasion which God doth minister to revenge the injury done against His glory." "To the same law, I say, and covenant, are *the Gentiles no less bound than were the Jews, whensoever God doth illuminate the eyes of any multitude or people, and putteth the sword into their own hand to remove such enormities from amongst them as before God they know to be abominable.*"

conceived that civil power could not be exercised in a manner more acceptable to God than in enabling them to accomplish the purpose of the solemn league and covenant, by extirpating popery and prelacy. These prejudices have gradually yielded to the steady operation of the law and the progress of civilization; and all, whether Presbyterian or Episcopalian, are now understood to be accountable for their interpretation of Scripture, and their mode of worship, only to Him who is Lord of conscience. Such is the liberal system under which we have the happiness to live."—And such were the

A century after (1646), *Thomas Edwards* published his "Gangræna," the object of which work will be learned from the "imprimatur:"—"*Reader*, that thou mayest discern the mischief of ecclesiastical anarchy, *the monstrousness of the much-affected toleration*, &c., I approve that this treatise should be imprinted."—*James Cranfor*. In this celebrated treatise we have the following definition of *toleration*:—(p. 58.) "Toleration is the grand master-piece of the Devil, the principal design and chief engine he works by at this time to uphold his tottering kingdom. It is the most compendious, ready, sure way to destroy all religion, lay all waste, and bring in all evil. It is the most transcendant, catholic, and fundamental evil for the kingdom of any that can be imagined. As original sin is the most fundamental sin, having the seed and spawn of all in it, *so a toleration hath all errors in it, and all evils.* It is against the whole stream and current of Scripture, both in the Old and in the New Testament; both in matters of faith and manners; both general and particular commands. It overthrows all relations, political, ecclesiastical, and economical. And whereas other evils, whether of judgment or practice, be but against some one or two places in Scripture or revelation, *this is against all;* this is the Abaddon, Apollyon, the destroyer of all religion, the abomination of desolation and astonishment, the liberty of perdition; and therefore the Devil follows it day and night, working mightily in many by writing books for it and other ways; *all the devils in Hell, and their instruments, being at work continually to promote 'toleration.'*"—I need hardly add that this Edwards was a violent Presbyterian.

sentiments of Principal George Hill in 1818, and, it is presumed, of Dr. Alexander Hill, who re-edited Dr. G. Hill's "View," &c. in 1835, and who has taken, and still takes, a very active and prominent part in the present dissensions in the Church of Scotland.

THE END.

LONDON:
Printed by S. & J. Bentley, Wilson, and Fley,
Bangor House, Shoe Lane.

A LETTER, &c.

ON

THE LV. CANON,

AND

THE KIRK OF SCOTLAND;

WITH AN APPENDIX,

CONTAINING

THE CASES OF MORRISON, WHITTINGHAM, TRAVERS, &c.;
THE WITNESS OF ANGLICAN DIVINES FOR EPISCOPACY;
THE CONSECRATION OF THE SCOTCH BISHOPS IN 1610;
&c. &c. &c.

BY

E. C. HARINGTON, A.M.,

CHANCELLOR OF THE CATHEDRAL CHURCH OF EXETER.

LONDON:
F. & J. RIVINGTON;
EXETER: H. J. WALLIS, J. SPREAT, & A. HOLDEN;
PLYMOUTH: R. LIDSTONE.
MDCCCLI.

CONTENTS.

—

The LV. Canon and the Kirk of Scotland .. .. 3 to 41

APPENDIX.

Morrison and Archbishop Grindal—Eutychius .. .. 45 — 48

Whittingham and Travers .. .. 49 — 55

The Witness of Anglican Divines for Episcopacy .. .. 55 — 96

Viz.—Cranmer . . . 58
Whitgift 58
Jewel 59
Rollock 60
Bancroft 60
Morton 58
Bilson 62
Andrewes 63
Hall 63
Hammond 58
Hooker 66
Laud 89
Bramhall 67
Heylin 58
Mason 58
Cosin 73
Potter 73
Sanderson 58

Downame 74
Beveridge 75
Taylor 77
Barrow 80
Sage 80
Stillingfleet 81
Brett 82
Madox 83
Leslie 83
Dodwell 84
Hickes 85
Burscough 85
Milbourn 87
Bowden 88
Daubeny 89
Beauty of the Church of England 89
Peter Du Moulin . . 94

The Consecration of Scotch Bishops in 1610 .. .. .. 97 — 99

A LETTER, &c.

To the Rev. Bourchier Wrey Savile.

Rev. and Dear Sir.

I have perused your letter on the Kirk of Scotland, and on the clause in the 55th[1] Canon, and can only regret that you should have occupied so much space in contending with a shadow, inasmuch as I have *not* "raised the question whether the Church of Scotland was in 1604 under a Presbyterian or Episcopal form of Government;" the positions which I have laid down in the little work which you have done me the honour to quote, the *Brief Notes on the Church of Scotland*, and which I advanced still more recently in a note on the 55th Canon, at page 11 of the second edition of the *Reformers of the Anglican Church*, being, so far as I believe, in strict accordance with historical accuracy, and being, therefore, not easily relinquished by me.

[1] *Canon 55th:* "Before all Sermons, Lectures, and Homilies, the preachers and ministers shall move the people to join with them in prayer, in this form, or to this effect, as briefly as conveniently they may: Ye shall pray for Christ's Holy Catholic Church, that is, for the whole congregation of Christian people dispersed throughout the whole world, and especially for the Churches of *England, Scotland, and Ireland.*"

The subject, arising from the very anomalous state of the Church Catholic in Scotland at the close of the sixteenth and the beginning of the seventeenth centuries, is, I am aware, pregnant with difficulty; and the difficulty is not lessened by the majority of writers having taken for granted, that the Presbyterian form of Government, as established in 1592, still existed, in all its fulness, in 1604, and, therefore, having hastily concluded, without paying due attention to other collateral points in the argument, that the clause in the Canon must have referred to the Kirk[2] of Scotland: nor do I know of any writer, with the exception of Mr. Palmer (*Treatise on the Church of Christ*, vol. i. p. 572) who has directly touched upon the question. I have, therefore, to thank you for giving me an opportunity of stating my reasons for doubting the soundness of your conclusions. You stated broadly that "the Church of Scotland was in 1604 under a *Presbyterian form of Government, as she now is;*" referring, I presume, to the Discipline laid down in the Act of 1592, which "still continues to be the Charter of the Church of Scotland's liberties," and which maintains the "Divine Institution of *Parity*, and the unlawfulness of all kinds of Prelacy." This position, if established, might tend, in the minds of some, to

---

[2] Thus the Bishop of Manchester, in a recent Charge, asserts that, "In the 55th Canon, she (the Church of England) enjoins her teachers and ministers to move the people to pray for the Churches of England, Scotland, and Ireland, although the Church was then, in 1604, *as now*, *Presbyterian*, and Episcopacy was not yet established."

elucidate the meaning of the clause in the 55th Canon, though it would be difficult to account for the recognition of the Presbyterian Kirk by such strong opponents to that "Platform" as King James, Bishop Bancroft, Archdeacon King, Dean Overall, and Dean Andrews.

I have sought a solution of this question, so far as the history of the Kirk is involved, by correspondence and conference with several eminent Presbyterian writers in Scotland, and I have generally found that they have *ignored* all the proceedings of the "Court Church" from 1597 to 1638; nor would they thank you for stating that the General Assembly of the Kirk admitted Episcopacy in 1610, for they deny the legality of that Assembly, as Dr. Hetherington tells us, and maintain that the Kirk "from kingly constraint," was incapable of action, though still existing, and continuing to exist, under persecution; in other words, (to quote *the Compendium of the Laws of the Church of Scotland*, which, I may here state, was recommended to me by the most eminent ecclesiastical historian in Edinburgh, as an able exponent of the views of the Kirk,) that "from the Assembly of Perth, 1597, to the Assembly of Glasgow, in 1638, the Presbyterian Constitution of the Kirk was subverted by the interference of the King, and the Acts of Assemblies were little else than a record of the Royal Edicts." And I find that the views of the ecclesiastical affairs in Scotland during this period of Church anarchy and confusion, from 1597 to 1610, is fully corroborated

by writers of authority on both sides of the question, who are far from admitting that "the Church of Scotland in 1604 was under a Presbyterian Form of Government, as she now is;" nor do I believe for a moment, with a knowledge of the well known opinions of James, Bancroft, Andrews, Overall, &c., on the subject of Episcopacy, and *with the Canons themselves before me*, that the Convocation in 1604, in alluding to the Scottish branch of "Christ's Holy Catholic Church," referred directly or indirectly to the Presbyterian Form of Government, as it had existed from 1592 to 1597, or as it exists in the Kirk at the present day. I believe that they referred to that branch of Christ's Holy Catholic and Apostolic Church, which had existed in Scotland from the days of St. Ninianus, in the beginning of the fifth century, and which, amidst persecution and spiritual rebellion, had no more ceased to exist than had the Church of Carthage during the absence and persecution of St. Cyprian, or the Church of England during the usurpation of Cromwell,[3]—which had also been represented, subsequent to the Reformation, by Bishops canonically consecrated, and by the Archbishop of Glasgow, who was restored to his See in 1599, and retained it till his death, in the year 1603, (see Palmer's *Treatise* and Keith's *Cata-*

[3] "The Church of Scotland, in 1604, (writes the Venerable Archdeacon Churton, in a recent Letter to the Guardian) was about as much *Presbyterian*, as the Diocese of Manchester was in 1848, during the interregnum before the Consecration of the present learned and moderate Prelate."

logue of Scottish Bishops ;)—and which, under all her difficulties, had, by the care and dexterity of the King, retained the semblance of Episcopal Rule, and which he had been most anxious to restore to her full efficiency and "perfect organisation in accordance with the Divine Institution," "for six years prior to his coming into England," in 1603, (as he himself informs us,) and which he did restore in 1610.

And here I might pause, and spare you any further trouble; but, as I have no intention of inflicting upon you, or the readers of the *Gazette*, another communication, I shall be pardoned for briefly citing the authorities upon which I rest my conclusions. First, then, as regards the recognition of the General Assemblies by the Kirk subsequently to the year 1597; Calderwood, referring to the Assembly of 1596, utters this lamentation, "*Here end the Sincere General Assemblies of the Kirk of Scotland*" (p. 323, ed. 1678); and Dr. Hetherington tells us that, "The Assembly of 1602 was the last which was recognised by the Church of Scotland as a free and lawful Assembly, from that time till the year 1638" (vol. i., p. 224). Again, as to the alteration in the ecclesiastical polity; Dr. Cook, speaking of the year 1597, tells us that "the King brought the subject of restoring to the Church a vote in Parliament under discussion, in a Parliament which met at Edinburgh, and an act was passed ordaining that such pastors and ministers as his Majesty should at any time please to invest with

the office, place, and dignity of a Bishop, Abbot, or other prelate, should at all time hereafter have vote in Parliament, in the same way as any prelate was accustomed to have; declaring that all Bishopricks presently vacant, or which might hereafter become vacant, should be given by his Majesty to actual preachers and ministers, or to persons qualified to become such, and who should pledge themselves that they would enter upon the ministry. This part of the Act (adds Dr. Cook) appears to be *a complete Parliamentary restoration of Episcopacy;* and it certainly did put it in the power of the Sovereign, without needing any further consent of the Estates, to introduce that form of Church Government:" (*History of the Church of Scotland*, vol. ii. p. 100). It is true that a clause was added, "to avoid giving offence,"—"without prejudice of the jurisdiction and discipline of the Kirk;"—but, as Scotarchly remarks in his *Apologetical Narration of the State of the Kirk* (p. 98), "what that office of the Bishop, Abbot, and Prior should be, and not prejudicial to the jurisdiction and discipline of the Kirk, I think it were hard to determine."

"This act (says Stephen) advanced James's plans for the restoration of the Titular Episcopacy, formerly established; and there cannot be any doubt but that he was firmly determined to restore it." (*History of the Church of Scotland*, vol. i., p. 405.)

Again, Dr. Cook, speaking of the Acts of 1600, and remarking upon "the altered form of ecclesiastical polity," writes,—"This Assembly may be

considered as having introduced a new form of Ecclesiastical Polity, and as thus marking an epoch in the History of the Church of Scotland. Instead of the Parity for which Melvil, in conformity with the principles which he had embraced at Geneva, had strenuously contended, and which he had successfully established, there was recognised an order of ministers who, in addition to the pastoral office, had civil duties to perform, and were, consequently, in a different situation from the rest of their brethren" (*History of the Church of Scotland*, vol. ii., p. 117).

And thus, "notwithstanding the vigorous and well directed opposition of the advocates for the established Presbyterian Discipline, at the General Assembly in 1600; notwithstanding their attempts to shew that the granting to the Clergy a vote in Parliament would terminate in Episcopacy," or, to quote Calderwood, in "anti-Christian and Anglican Episcopal dignities, offices, places, titles, and all ecclesiastical prelacies, which are flat repugnant to the Word of God;" and notwithstanding it was declared that "all corruptions of these Bishoprics are damned and rejected," "the resolutions passed at Falkland were sanctioned."

"After an establishment, then, of only eight years, —[1592-1600]—and after eight years of intolerable agitation, *the Presbyterian form of Government was abolished by the King, with the full consent of an overwhelming majority of the Ministers*, and the applause of the people, whose opinions seem to

have been changed by experience of its tyranny."—(Stephen's *History of the Church of Scotland*, vol. i., pp. 413, 417.)

"Henceforward, therefore, and indeed from the Assembly at Perth, the Church in Scotland must be regarded as Episcopalian, since, from the time that the General Assembly of Perth was held in 1597, the Presbyterian Constitution of the Church, as established in 1592, may be regarded as subverted by the interferences of King James; and this restoration of Episcopacy, effected by the Assemblies of Perth and Dundee, was rendered effectual by another Act of Parliament in 1606, whereby Bishops were reponed and restored to their ancient and accustomed honours, dignities, prerogatives, privileges, livings, lands, teinds rents,&c."—(*Compendium of the Laws of Scotland*, part ii., pp. 36, 37.)

"And now (to quote Collier, vol. vii., p. 239) nothing remained but to fill the vacant bishoprics; and here the condition of things was very lamentable. It is true that the sees of Aberdeen and Argyle were full, and furnished two prelates that preached, but the Bishoprics were in a manner secularized; Dunkeld, Brichen, and Dunblaine had their Titulars. But these, as Spotswood speaks, were not ordinary preachers; by which description, I suppose, he means, they were Roman Catholics. Ross and Caithness were the only two sees, where some part of the lands were left unreformed, and to these Prelacies Mr. David Lindesay and Mr. George Gladstaves were preferred by the Church's

consent. The first was made Bishop of Ross, and the other of Caithness."[4]

"And thus (says Skinner, vol. ii. p. 237) a *shadow* of Episcopacy was once more restored to Scotland, and the King appeared to be satisfied for the present till he could get the *substance* properly and regularly recovered, which he seems all along to have had in his eye." "Then it was (says Calderwood) that the Trojan horse, the Episcopacy, was brought in covered with caveats, that the danger might not be seen, which, notwithstanding, was seen of many, and opposed unto, considering it to be better to hold thieves at the door, than to have an eye upon them in the house, that they steal not. And indeed the event declared that their fear was not without just cause, for these Commissioners, voters to Parliament, afterwards Bishops, did violate these caveats, as easily as Sampson did the cords wherewith he was bound."—(p. 441, Edit. 1678.) "And these Commissioners (to quote the language of Scot) were the chief workmen for Episcopacy, were a wedge taken out of the Kirk, to rend her with own forces; and this General Commission was the very needle which drew in Episcopal authority." "I am quite aware (to quote the language which I

---

[4] "True, (writes Archdeacon Churton) these Bishops-Designate were not consecrated till a few years later; but when the law of the land had recognised their estate, and the men were known and appointed, it appears to me a verbal shuffle, and something more, (unintentional, of course,) to say that the Church of Scotland '*was then, as now, Presbyterian.*'"

adopted in my *Reformers of the Anglican Church*) that this was the re-introduction of the Titular Episcopacy only;" the King and the wiser part yielding (as Skinner expresses it) to the times, with a view of getting all rectified at a more convenient season. Still, with a knowledge of these facts before me, I would again submit, that an examination into the history of the Kirk of Scotland, at the close of the sixteenth and beginning of the seventeenth centuries, would "have induced you to have modified your statement," as to the form of Church Government in 1604; and even had I nothing more to advance, I should hesitate to admit, that the 55th Canon bids us pray for the Presbyterian Church of Scotland, and recognises that Church "under a Presbyterian form of Government, as she now is." But when we examine into the real sentiments of King James, and of Bancroft, the President of the Convocation, and of Andrews, and Overall, and King, and others, who were members of that Assembly, and when we refer to the 3rd, 4th, 6th, 7th, 8th, and 9th Canons enacted by that same Convocation, in 1604, and to the 6th and 7th Canons passed by the same body in 1606, the idea of the Presbyterian Kirk, an establishment of man's creation, and without even a Presbyterian Succession, (see *Brief Notes*, &c., ch. iv.) being recognised by the Canon, as a branch of Christ's Holy Catholic Church, is positively absurd.

With regard to the King, it would seem that James, from an early period, laboured to continue the

Episcopal Succession, and "to depress the new Discipline;" nay more, that he strove to effect this from a conviction of the *Apostolical Institution of Bishops*, and the recognition of *Episcopacy as an Ordinance of God.* This conviction on the part of the King throws considerable light upon all his proceedings during the period of the Church's persecution, at the close of the sixteenth and the beginning of the seventeenth centuries. I will give his own words, which I quote from Dr. M'Crie's *Life of Andrew Melville*, "*That* BISHOPS *ought to be in the Church, I ever maintained* AS AN APOSTOLIC INSTITUTION, *and so* THE ORDINANCE OF GOD; *so was I ever an enemie to the confused anarchie and Parity of the Puritans, as well appeareth in my Basilicon Doron. I that in my said book to my son do speak ten times more bitterly of them (the Puritans) nor of the Papists. I that for the space of six years before my coming into England laboured nothing so much as to depress their Parity, and to re-erect Bishops again.*"—*(Premonition to the Apology for the Oath of Allegiance.)* In the *Basilicon Doron*, written in 1598, the King addresses his son thus: "Parity is the mother of confusion, and enemy to unity, which is the mother of order. For if by the example thereof, once established in the Ecclesiastical Government, the politic and civil estate should be drawn to the like, the great confusion that thereupon would arise, may easily be discerned. Take heed, therefore, my son, to these Puritans, very pests in the Church, and commonweal of Scotland, whom, by long experience, I have

found no deserts can oblige, neither oaths nor promises bind; breathing nothing but sedition and calumnies, aspiring without measure, railing without reason, and making their own imaginations, without any warrant of the Word, the square of their conscience. I protest before the great God, (and since I am here as upon my Testament, it is no place for me to lie in,) that ye shall never find with any Highland or Border thieves greater ingratitude, and more lies and vile perjuries, than with these fanatic spirits. Suffer not the principals of them to brooke your lands, if ye like to sit at rest, except ye would keep them for trying your patience, as Socrates did an evil wife. And for preservative against their poison, entertain and advance the godly, learned, and modest men of the ministry, of whom (God be praised) there lacketh not a sufficient number; and *by their provision to Bishopricks*, (annulling that vile act of Annexation, if ye find it not done to your hand,) *ye shall not only banish their conceited Parity*, whereof I have spoken, and their other imaginary grounds, which can neither stand with the order of the Church, nor the peace of a common-weal and well ruled monarchy, but ye shall also re-establish the old institution of three Estates in Parliament, which can no otherwise be done. But in this I hope (if God spare me days,) to make you a fair entry; always where I leave, follow ye my steps. And to end my advice about the Church estate, cherish no man more than a good pastor, hate no man more than a proud

Puritan" (pp. 31, 32). Again, (to quote from the original edition,) "The Reformation of Religion in Scotland, being made by a popular tumult and rebellion, (as well appeared *by the destruction of our policie*), and not proceeding from the Prince's order," &c. (p. 46). Once more he writes, "And because the learned, grave and honest men of the Ministry, were ever ashamed and offended with their temerity and presumption, pressing by all good means, by their authority and example, to reduce them to a greater moderation, there could be no way found out so meet in their conceits, that were turbulent spirits among them, for maintaining their plots, as *Paritie* in the Church, whereby the ignorants were emboldened (as bairdes), and cry the learned, godly, and modest out of it" (p. 30).

I find, also, that this royal volume was formally condemned in a Provincial Synod. "In the *Basilicon Doron*" (to quote Dr. Hetherington and Dr. M'Crie) "the extent and nature of the King's hatred of the Presbyterian Church was revealed, as may be seen from the propositions extracted from that treatise, and condemned by the Synod of Fife, as of the most pernicious tendency. Of these propositions the following are a sample :—That no man is more to be hated of a King than a proud Puritan ; that Parity among Ministers is irreconcileable with Monarchy, inimical to order, and the mother of confusion ; that Puritans had been a pest to the Commonwealth and *Church of Scotland ;* that the chief persons among them should not be allowed to

remain in the land; and *that parity in the Church should be banished, Episcopacy set up, and all who preached against Bishops vigorously punished.*" And the consistency of the King is evinced by the following fact, which relates to the year 1603, and is recorded in Rowe's *History of the Kirk of Scotland*, (p. 221):—"As[5] soon as some of the sincerest ministers in England perceived, at his very first coming into England, how his Majesty inclined to the Bishops, and countenanced them, and how he looked down upon and discountenanced their opposites, they brake their hearts, making an heavy regret that they were so far disappointed of their expectation; yet having some hope that the King, who was so well educated, and understood so perfectly the great good that the established discipline of the Kirk of Scotland had wrought, there were sundry treatises and books set out against Prelacy and Prelates, which enraged the King, affirming that there was none who would own or durst avow them, (for they came out *ανονυμοι*, without the authors' names,) and, therefore, he said he regarded them not; which caused an aged gentleman, called Thomas Whitinghall, Esquire, well versed in Scriptures and in ancient writers, to set out a treatise in print, putting his name thereto, wherein he proved the unlawfulness of that hierarchy of Bishops in England; who also had, for his opposition to them,

[5] In tenderness to the reader and the compositor, I have not retained the marvellous orthography which appears in the Scottish authors.

and maintenance of the truth, suffered great troubles in the time of Queen Mary's reign. This treatise he put into the King's own hand, but when the King understood what the subject of the book was, he put it in the Bishop of Canterbury's hand, (query, Bancroft,) desiring him to peruse it. But the gentleman, for his reward, was imprisoned, and detained in prison till he fell into great sickness; and then, being both very old and heavily diseased, he was, upon great influence and solicitation, enlarged; but very shortly after he departed this life." Again, at the Hampton Court Conference, in 1603, the same hostility to the Scottish Kirk is apparent: "Dr. Reynolds desired (I quote Barlow's "*Account*," &c., in *The Phœnix*, p. 168,) that such things as could not be resolved upon at the Archdeacon's Visitation should be referred to the Episcopal Synod, where the Bishop, with his Presbytery, should determine all such points as before could not be decided. At which speech his Majesty was somewhat stirred; yet, which is admirable in him, without passion, or show thereof; thinking they aimed at a *Scottish Presbytery, which*, saith he, *as well agreeth with a Monarchy as God and the Devil.*" And Hetherington tells us that the King, "in his first speech in Parliament, expressed his tender indulgence of Papal errors, and his utter detestation of the Puritans, '*with their confused form of policy and parity*,' whom he termed '*a sect* insufferable in any well-governed commonwealth'"—(*History*, &c., vol. i., p. 225). And lastly, Calderwood gives the

following as a portion of the above speech:—"As I am no stranger to you in blood, no more am I a stranger to you in faith, nor in the matters concerning the House of God. And although this my profession be according to my education, wherein, I thank God, I sucked the milk of God's truth, with the milk of my nurse, yet do I here protest unto you, that I would never, for such a conceit of constancy, or other prejudiced opinion, have so firmly kept my first profession, if I had not found it agreeable to all reason, and to the rule of my conscience. But I was never violent nor unreasonable in my profession. I acknowledge the Roman Church to be our Mother Church, although defiled with some infirmities and corruptions, as the Jews were when they crucified Christ." . . . . "As my faith is the true, ancient, Catholic, and Apostolical Faith, grounded upon the Scriptures and express Word of God, so will I ever yield all reverence to antiquitie on the points of Ecclesiastical Policy; and by that means shall I ever, by God's grace, keep myself from either being an heretick in faith, or a schismatick in matters of policy"—(*Historie*, &c., vol. vi., pp. 253, 255, edit. 1845). And yet, after all this testimony in proof of King James having acknowledged "*Episcopacy to be of Divine Institution, and so the ordinance of God,*" and after his oft declared "*hatred of the Presbyterian Church,*" (to quote Dr. Hetherington,) we are to admit that his Majesty ratified a Canon which recognised the Presbyterian Kirk of Scotland as a Branch of Christ's Holy

Catholic Church, and which required all preachers and ministers "to pray for the Church of Scotland, when she was under a Presbyterian form of Government, as she now is!" I repeat, without wishing to give offence, that the very idea involves an absurdity.

Turn we now to Bancroft, the President of the Convocation in which the 55th Canon was enacted, and by whom "the Canons themselves were collected out of the Articles, Injunctions, and Synodical Acts, passed and published in the reigns of Edward VI. and Q. Elizabeth;" (Collier. vol. vii., p. 310). In order to ascertain this Bishop's views, on the Divine Institution of Episcopacy, and the Ecclesiastical Polity of the Kirk, we have but to peruse his celebrated Sermon, preached at St. Paul's Cross, in the year 1588, from 1 Jno. iv. 1, "*Dearly beloved, believe not every Spirit, but try the Spirits whether they be of God; For many false Prophets are gone out into the world.*" The entire Sermon is directed against the Scottish Presbyterians, whom he accuses of "perverting the meaning of the Scriptures, for the purpose of maintaining and defending false doctrine, heresy and schism" (p. 252). "For," he adds, "it is most manifest that there hath been a diverse Government from this (Presbyterian) used in the Church ever since the Apostles' times. And these men themselves confess that, long before the Council of Nice, this their Government began greatly to decay, and that since the said Council it was never heard of in Christendom until these their

times. A very strange matter, if it were true, that Christ should erect a Form of Government for the ruling of His Church, to continue from his departure out of the world until his coming again, and that the same should never be once thought of or put in practice for the space of 1500 years, or at the least, (to take them at the best,) that the Government and Kingdom of Christ should then be overthrown" p. 253). "These men murder the Scriptures to serve their own purpose." "*Many false Prophets are gone out. Are gone out*, that is, are manifest: before, they lay hid in the Church, but now by their Schisms they have made themselves known. They departed from the Congregations of the Faithful, accounting them ungodly, and have gathered to themselves companions agreeable to their own humours, which they only esteem for the Churches of God. Thus all heretics and schismatics have done from the beginning" (p. 254). And, adopting the language of St. Cyprian, he adds, "By these means men stray from the Church; thus a profane Altar is placed without the doors, and thus they rebel against the peace of Christ, and the ordinance and purity of God" (p. 256). Again, referring to the Presbyterian argument respecting the identity of office in a Bishop and a Priest, from the identity of names, as sometimes adopted, he says, "Aerius entered into a schism, and departed from the Church, and affirmed himself, being but a Priest, to be equal in honour and dignity with Eustathius, a Bishop, and that there was no difference, by the Word of God, betwixt

a Priest and a Bishop. He used for proof of those his assertions the very same arguments which now are used of those who maintain his opinions: As that the Apostles, sometimes writing to Priests and Deacons, and sometimes to Bishops and Deacons, should thereby signify that *a Bishop and a Priest is all one. Which is an assertion* (says Epiphanius), '*stultitiæ plena*,' *full of folly*" (p. 258). I could fill a column with similar extracts, but I will quote only the following passages. "It had been good for the Church, that, when false Prophets will needs separate themselves from the Communion thereof, they would have gone likewise, and have dwelt in some strange countries, as *India*, *Cataia*, or to the farthest parts of *Africa*, where they might have delighted themselves in all sorts of novelties, and erected such Governments as should best have pleased their fancies. But they wish none of that; for, as Tertullian noteth,—'Their workmanship riseth not by their own building, but by the overthrow of the truth.' And again,—'they undermine our works, that they may erect their own.' But, indeed, if they would be gone to dwell in strange countries, yet they could not be permitted; for, as St. Augustine saith, 'When God doth build his city, the devil will have another hard by to confront it;' or, as another writeth, 'where Christ erecteth his Church, the devil, in the same Churchyard, will have his Chapel.' When Christ's ministers do sow the good and pure seed of Truth, Unity, and Order, then the devil doth stir up *his* ministers, by ways

and means, secretly in corners, to cast abroad their cockle and darnel of falsehood, discord, and confusion" (p. 266.)[6]

But can all this really be directed against the *Presbyterian Form of Church Government in Scotland?* Dr. M'Crie shall answer the question: "When the Church was enjoying internal peace, and had the prospect of obtaining from the Government a redress of her grievances, she met with an unexpected attack from a foreign quarter. . . . . . Open hostilities were at this time proclaimed by Dr. Bancroft, an aspiring ecclesiastic, in a Sermon which he preached before the Parliament, and which was immediately published. It is

---

[6] The following remarks of Bancroft are as applicable to the nineteenth as to the sixteenth century: "Marry now, two or three years study is as good as twenty. It is wonderful to see, how some men get perfection. . . . One of four or five and twenty years old, if you anger him, will swear he knoweth more than all the ancient Fathers. And yet in very deed, they are so earnest and fierce, that either we must believe them, or else account their boldness to be, as it is, most intolerable. . . . Good Lord! if the Fathers before mentioned were now alive to see their dealings herein; how every boy, in a manner, doth take upon him (as though he only were learned, zealous, and wise) to controul, condemn, and to rage thus at his pleasure; surely, I suppose, they would wish, at the least, as Gregory Nazianzen sometime did, seeing, in his days, the like pride and sawcy malepertness of many: 'When I consider (saith he) the unbridled itch of tongues which reigneth at this time, and how men by their own voices, as it were, do make themselves Divines, and challenge the commendation of learning and wisdom, whom their will alone is able to make learned; I cannot choose but wish with all my heart, with the Prophet Jeremiah, that I may go and dwell in the wilderness, that so I might leave the society of men, and give myself only to contemplation.'"—*Sermon*, p. 285.

scarcely possible to conceive a more perfect specimen of the argument *ad invidiam*, than this oration exhibits. All the topics of declamation calculated to excite prejudice are carefully collected, and employed with no small art. Puritanism is the offspring of a spirit of pride, ambition, covetousness, and insubordination. Puritans are coupled with the worst heretics who had infested the Church in ancient or modern times. . . . . All are warned to avoid such pests to society, and magistrates are called on to use their authority to restrain and punish them. Not contented with exposing the evils of Presbyterianism in the way of general argument, and with confuting such as maintained it in England, the author of the Sermon makes a direct and wilful attack on the Discipline and Government of the Church of Scotland. The Reformer, whom the Scots held in veneration, is stigmatized as a man 'contentious humour and perverse behaviour. And an odious picture, borrowed from the distorted representations of Adamson and Brown, is given of the proceedings of the Ministers and Church Courts in Scotland during their late dissensions with the Court. They took it upon them to alter the laws of the land without the consent of the King and Estates,—threatened them with excommunication,—filled the pulpits with seditious and treasonable doctrine,—utterly disclaimed the King's authority,—trode upon his sceptre,—laboured to establish an ecclesiastical tyranny of an infinite jurisdiction,' such as neither the law of God nor of man could tole-

rate, which was *the mother of all faction, confusion, sedition, and rebellion,* and an introduction to anabaptism and popularity';—'instead of one Pope and some Lord Bishops in name, they had set up a thousand lordly tyrants,' who disclaimed the name: On these accounts the King had overthrown the Presbyteries; and although it might seem, from his recent conduct, that he had altered his views of them, yet this could not be the case, and he was to be considered as merely accommodating himself for a time to circumstances.[7] Such was the way in which the chaplain of the Lord Chancellor of England excited the members of the High Court of Parliament to express their gratitude to Providence for the deliverance which they had just experienced from the Spanish Armada! And such was the reward which the preachers of Scotland received, for their unwearied efforts to preserve amity between the two kingdoms, and for the zeal with which they had aroused and persuaded their countrymen to make a common cause with England, during the most alarming danger with which she was ever threatened! It is easy to conceive how the ministers of the Church of Scotland must have felt. . . . . They appointed a committee to write a letter to Elizabeth, complaining of the indignity which they had suffered, and to draw

---

[7] "It may now be said, (for they dare say what they list,) that the King is of another mind; and that this Declaration was made when he had conceived some displeasure against them. For the King, he is not altered: *Ictus piscator sapit.*"—*Sermon,* p. 295.

up an answer to the railing accusations which had been brought against them. The letter and the answer were prepared; but, on a calmer consideration of all circumstances, it was judged proper to suppress them, and to rest satisfied with a small publication by an individual, containing a protest against the rashness of the calumniator, and the reasons of their declining to enter upon a defence of their conduct" — (M'Crie's *Life of Melville*, v. i., pp. 304-309).

Notwithstanding, however, the 'calm consideration' of these Presbyterians, they used many hard words against the 'Chaplain Bancroft,' both in the "*Letter to the Queen*," and in the "*Brief Discoveries of the untruths and slanders against the true Government of the Church of Christ, contained in a Sermon preached the 8th of February*, 1588, *by D. Bancroft, and since that time set forth in print, with additions by the said author*," and also in "*D. Bancroft's Rashness and Railing against the Church of Scotland*," by Davidson. For example, in the Letter to the Queen, we read—"One Bancroft, (Chaplain, as he boldly affirmeth, to the Lord Chancellor,) with most impudent mouth, took upon him to traduce us, our Ministrie and whole Church, openly at St. Paul's Cross, on Sunday, the 9th of February last, in time of Parliament, in the most frequent Assembly of that Realm; and, as a man altogether carried away with a mad fury against us, highly charged us as chief authors (as it were) of all the domestic unquietness and sedition that for a long time, through

the malice of Satan, hath been within the bounds of this our Commonwealth." And again, "Whosoever he be that will defend and countenance any such a seditious firebrand as Bancroft is in that matter, he is no friend to the Gospel, nor favorer of the amitie between the two lands, but a sworn enemy to them both."—(*The Woodrow Miscellany*, pp. 489, 520.) But, had the President of the Convocation of 1603-1606 changed his opinions? It would not appear so from his subsequent publications on the same subject, entitled "*A Survey of the Pretended Holy Discipline*," and, "*Dangerous Positions; or Scottish Genevating and English Scottizing for Discipline;*" and also from the Canons of 1604, 1606, which distinctly recognise the *Divine Institution of Episcopacy*, and the *Doctrine of the Apostolical Succession.* In fact, Whitgift had recommended him to Cecil for the vacant See of London, because "*he was not of the Presbyterial faction*, and had always opposed himself against all sects and innovations."—(Strype's *Life of Whitgift*, vol. ii. p. 386.) And Collier tells us, speaking of Bancroft's translation to the See of Canterbury in 1604, that "this Prelate governed with great vigour, and pressed a strict conformity to the Rubric and Canons, *without the least allowance for latitude* and different persuasion. In short, Bancroft's unrelenting strictness gave a new face to religion; the Liturgy was more solemnly officiated; the Fasts and Festivals were better observed; the use of copes was revived; the surplice generally worn, and all

things in a manner recovered to the first settlement under Queen Elizabeth;"—(*Ecc. His.*, vol. vii. p. 311); for all of which, and "for silencing or depriving three hundred Nonconformists, who were preaching ministers," he is roundly taken to task by Calderwood, in his *Altare Damascenum*. The Archbishop is, indeed, stated to have indirectly recognised the Orders of the Kirk of Scotland at the Consecration of the three Bishops in 1610; but, (to quote the language of Skinner,) "we have information from other hands (Heylin, Collier, &c.,) that Dr. Bancroft added a more convincing solution, and the only solution which could give satisfaction to a man of Ely's (Andrewes) strict principles, that, according to many examples in the primitive Church, the Episcopal Order included all below it, and consequently the regular conferring of it supplied every real or supposed defect."—(*Church History*, vol. ii. p. 252.) "As the learned Heylin (writes Collier) represents the matter, Bancroft went upon a much more defensible principle (than the recognition of Presbyterian Ordination); he argued, that there was no necessity that the Scotch Bishops should pass through the intermediate Orders of Deacon and Priest; for that the Episcopal character might be fully conveyed at a single Consecration, and for this he cited some considerable precedents in the ancient Church," (vol. vii., p. 363); referring, probably, to those of St. Ambrose, Eusebius, and Nectarius, who were consecrated *per saltum*.[8] This account is more

[8] I must again demur to a statement which appears in the Bishop

in accordance with the opinions advanced in the Archbishop's Sermon, which was directed "against the true Government of the Church of Christ," as it existed in Scotland, than that given by Spottiswood: and I must again submit, that you "must adduce some proof of the fact, before you will convince those who are at all acquainted with the history of the times, and with the well known sentiments of Bancroft, and of other eminent members of Convocation, that the 55th of the Canons of 1604, collected by Bancroft himself, bids us pray for the (Presbyterian) Church of Scotland, and recognises the validity of the Orders in the Kirk."

Turn we, lastly, to the Canons themselves, which, as Collier informs us, (*Eccl. History*, vol. vii., p. 310,) "*were collected by Bishop Bancroft* out of the Articles, Injunctions, and Synodical Acts, passed and published in the reigns of King Edward VI., and Queen Elizabeth." Could you really have read the 7th, 8th, and 9th Canons of 1604, before you penned the paragraphs, the correctness of which, I have called in question? The Scottish Presbyterians *recognised by the Canons* as members of a Sister Church, and *that*, a Branch of Christ's Holy Catholic and Apostolic Church! Why, my

---

of Manchester's recent Charge: "In her [the Church of England's] practice, a few years later, [1610, on] the same principles of recognition, Presbyterian Ordination was avowed and acted on. At the restoration of Episcopacy, the Scotch Prelates Designate were consecrated without Episcopal Ordination." The fact as to the Consecration is correctly stated, but the inference, I submit, is erroneous.

dear Sir, by these very Canons every member of the Kirk of Scotland, who held the principles laid down, over and over again, by "Holy Kirk," was EXCOMMUNICATED, *ipso facto!* I need scarcely inform one who has had the advantage of referring to "*The Booke of the Universal Kirk of Scotland*," that in the 4th Session of the General Assemblie held at Dundee, in 1580, the following was enacted—"Forsameikle as the office of a Bischop, as it is now vsit, and commounly takin within this realme, hes no sure warrand, auctoritie, nor good ground out of the [Book and] Scriptures of God; but is brocht in by the folie and corruptions of [men's] invention, to the great overthrow of the Kirk of God: the haill Assemblie of the Kirk, in ane voyce, after libertie givin to all men to reason in the matter, none opponing themselves in defending the said pretendit office, Finds and declares the samein pretendit office, vseit and termeit, as is above said, vnlaufull in the selfe, as haveand neither foundation, ground, nor warrant within the Word of God: and ordaines, that all sick persons as bruiks, or sall bruik heirafter the said office, salbe chargeit simpliciter to demitt, quyt and leave of the samein, as ane office quhervnto they are not callit be God; and sicklyke to desist and cease from all preaching, ministration of the Sacraments, or vsing any way the office of pastors, quhill they receive *de novo* admission from the Generall Assemblie, vnder the paine of excommunication to be denuncit agains them; quherin if they be found disobedient, or con-

traveine this act in any point, the sentence of excommunication, after dew admonitions, to be execute agains them"—(Pt. ii. p. 453). This was subsequently ratified in the Second Session of the General Assembly holden at Edinburgh in 1592. Again, in the Conference connected with the General Assembly holden at Montrose in 1600, it was maintained by the Kirk, that "The Anglican Episcopal dignities, offices, places, titles, and all Ecclesiastical Prelacies, are *flat repugnant to the Word of God;*" and that "all corruptions of these Bishopricks are damned and rejected."[9] Now what say the Canons, enacted within three years of the above declaration?

Canon 7. "Whosoever shall hereafter affirm, that the government of the Church of England, under his Majesty, by Archbishops, Bishops, Deans, Archdeacons, and the rest that bear Office in the same, is Antichristian, or *repugnant to the Word of God;* let him be excommunicated, *ipso facto*, and so continue, until he repent, and publicly revoke such his wicked errors."

---

[9] The members of the Kirk of Scotland never seem to have been very delicate in speaking of the English Prayer Book: thus, with regard to our *Communion Office*, the following language was adopted in Bancroft's days: "That it is *full of corruption, confusion, and profanation;* that it *contains at least five hundred errors;* that the orders therein prescribed are *carnal, beggarly, dung, dross, lousy, and anti-Christian.* They say we eat not the Lord's Supper, but play a pageant of our own, to make the poor silly souls believe they have an English *Mass;* and so put no difference betwixt truth and falsehood, betwixt Christ and anti-Christ, betwixt God and the devil!"—(See *Bancroft's Sermon*, p. 284.)

Canon 8. "Whosoever shall hereafter affirm or teach that the form and manner of making and consecrating Bishops, Priests, or Deacons, containeth anything in it that is repugnant to the Word of God; or that they who are made Bishops, Priests, or Deacons in that Form, are not lawfully made, nor ought to be accounted, either by themselves or by others, to be truly either Bishops, Priests, or Deacons, until they have some other calling to those Divine Offices: let him be excommunicated, *ipso facto*, not to be restored until he repent, and publicly revoke such his wicked errors."

Canon 9. "Whosoever shall hereafter separate themselves from the Communion of Saints, as it is approved by the Apostles' rules in the Church of England, and combine themselves together in a new Brotherhood, accounting the Christians who are conformable to the Doctrine, Government, Rites, and Ceremonies of the Church of England, to be profane, and unmeet for them to join with in Christian profession: let them be excommunicated, *ipso facto*, and not restored but by the Archbishop, after their repentance, and public revocation of such their wicked errors."

Why, I verily believe that these Canons were directed *immediately*, though not solely, against that very Body, which we are told is recognised in the 55th of the same Code as a *Sister Church*, as a Branch of *the Holy Catholic Church of Christ!*—I must trespass upon you one moment longer, in order to direct your

attention to the 6th and 7th Canons, which were "passed by both Houses of Convocation," as Dr. Cardwell tells us, (*Synodalia*, vol. i. p. 330,) "in the year 1606, in the Convocation which was first called in 1603," (still, by adjournments, the same Convocation as that by which the 55th Canon was enacted, and still under the Presidency of Bancroft,) and in which sundry Canons and Constitutions were agreed to, "in domo inferiori Convocationis, in frequenti Synodo Cleri, et unanimi consensu," "after several amendments had been made by the Upper House." (Overall's *Convocation Book*.) "The sum of the 6th Canon," (to adopt the language of Bishop Overall, who was himself a member of Convocation, as Dean of St. Paul's, and who was Prolocutor of the Lower House,) is as follows: "That the Form of Church Government, which was *ordained by Christ* in the New Testament, did consist upon divers degrees of Ministers, one above another; Apostles in pre-eminence and authority superior to the Evangelists, and the Evangelists superior to Pastors and Doctors: And that the Apostles, knowing themselves to be mortal, did, in their own days, (*by the direction of the Holy Ghost,*) as the numbers of Christians grew, *establish the said Form of Government in other persons;* appointing several Ministers in sundry cities, and *over them Bishops;* as also over such Bishops certain worthy persons, such as Titus was, who were afterwards termed Arch-Bishops; to whom they did commit so much of their Apostolical authority, as they held then

necessary, and was *to be continued for the Government of the Church.*"

How far these positions were maintained in the 6th Canon of 1606, the following extracts will demonstrate. "If any man shall affirm, under colour of any thing that is in the Scriptures, either that the Apostles had no further authority of Church Government committed unto them, after the Resurrection and Ascension of Christ, than they had before His Passion; or that there was not as great necessity of sundry degrees in the Ministry, whilst the Apostles lived, one to rule, another to be ruled, for the establishing and government of the Church, as there was whilst the Priesthood of Aaron endured: or that Christ Himself did not, after a sort, approve of divers degrees of Ministers, some to have pre-eminence over others, in that, having chosen to himself twelve Apostles, he did also elect seventy Disciples, who were neither superior nor equal to the Apostles, and were, therefore, their inferiors: *or that he did not very expressly, after his Ascension, appoint divers Orders and Degrees of Ministers, who had power and pre-eminence one over another,* Apostles over the Prophets and Evangelists, and the Evangelists over Pastors and Doctors: or that the authority of preaching, of administration of the Sacraments, and of Ecclesiastical Government, given to the Apostles, was not to be communicated by the Apostles unto others, as there should be good opportunity in that behalf: or that, because there were some personal prerogatives, belonging to the

Apostles, which they could not communicate unto others, therefore they had not power to communicate to some Ministers, as well their authority of government over other Ministers, as their authority to preach and administer the Sacraments: or that, in the authority of government so to be communicated unto others by the Apostles, there was not included *certain degrees to be in the Ministry*, some to rule and some to be ruled:. . . or that, when such men were to be placed in such cities, the Apostles did not make especial choice of them out of the number of their said coadjutors, and likewise out of the rest of the Ministry, *to execute those Episcopal duties, which did appertain to their callings;* or that, when they had so designed and chosen them to be Bishops, they did not communicate to them, as well *their Apostolical authority of ordaining of Ministers*, and power of the keys, as of preaching and administering the Sacraments: or that it was not the meaning of the Apostle St. Paul, that such persons as Timothy and Titus were, ought to be made Bishops in such cities and countries as were that province of Ephesus, and kingdom of Crete, to have the like authority and power from them in their several cities, with their suburbs, diocese, or province, that was committed to Timothy and Titus for the ruling of those Ministers and Churches under them: . . . . He doth greatly err."

The 7th Canon is still more explicit; the sum of it being as follows, (to quote Overall, whose admirable comment on this and the preceding

Canon, I may, I trust, without offence, recommend for your perusal;)—"*That the Churches and Godly Fathers, that were immediately after the Apostles' times, and all the ancient Fathers since, did account the Form of Church Government, established by the Apostles, (of Priests and Ministers for more particular charges, of Bishops superior to the said Priests, and of Archbishops, to have the care and oversight of the said Bishops and Churches committed unto them,) not to have been ordained for their times only, but to be continued to the end of the world; the same reasons exacting the continuance of it, which moved the Apostles* (BY THE DIRECTION OF THE HOLY GHOST) *first to erect it*: (*Convocation Book*, p. 179.) As Overall was Prolocutor of the Lower House when the Canons were agreed upon, I am tempted to give the following passages from the chapter which contains the data upon which the 7th Canon is based:—"There can no one nation or country be named since the Apostles' days, neither in times of persecution nor since, but, when it first received the Faith of Christ, it had thereupon both Bishops and Archbishops placed in it for the Government of the Churches that were then planted; imitating therein, for their more certain direction, the Government of the Churches that were erected by the Apostles;" . . . . "and no one approved example, for the space of above 1,500 years can be shewed (for ought we find) to the contrary." And, referring to the cases of Coluthus and Maximus, "who, being only Presbyters, took upon them to make Priests,"

he says, "*howbeit such their ordinations were accounted vain, and utterly condemned as unlawful.*" Once more, "*If the Apostles had not provided for the continuance of their Apostolical authority in Bishops, who were to succeed them in the Government of the Church,* but had left an *equality* in the Clergy, that every one might have proceeded in his own particular Church, after his own fashion, there would have been nothing in the Church but *disorder, scandals, sects, schisms, and all manner of confusion;*" (pp. 184, 186.) Such were the opinions of one who sanctioned the 55th Canon of 1604.

Proceed we with the 7th Canon. "If any man shall affirm, under colour of anything that is in the Scriptures, that it is not great presumption for men in these days to take upon them to know better, whether Timothy and Titus were Bishops, than the Churches and Godly Fathers did, which were planted and lived either in the Apostles' times, or presently after them, except they have some special revelations from God: . . . . or that it is probable, or was possible for Timothy to have observed those rules that St. Paul gave him unto the coming of Christ, except, (as the Fathers expound some of them,) he meant to have them first observed by himself and other Bishops in that age, and that afterwards they should so likewise be observed by all Bishops for ever: or that the ancient Fathers, and Ecclesiastical Histories, when they record it to all posterity, that these men, and those men, were made, by the Apostles, Bishops of such and such places, are not to be held to be

of more credit that any other historiographers or writers: or that, when the ancient Fathers did collect out of the Scriptures and practice of the Apostles, *the continuance for ever of that form of Church government which was then in use*, they were not so thoroughly illuminated with the Holy Ghost as divers men of late have been: or that it was an idle course held by the primitive Churches and ancient Fathers, to keep the Catalogues of their Bishops, or to ground arguments, in some cases, upon their Succession, in that they were able to deduce their beginnings, either from the Apostles or from some Apostolical persons: or that the Form of Government, used in the Apostles' times, for the planting and ordering of Churches, was not, in many respects, as necessary to be continued in the Church afterwards: . . or that true and perfect order, grounded upon the very laws of nature and reason, and *established by the Holy Ghost in the Apostles' times*, was not fit for the Churches of God afterwards to embrace and observe: *or that any Church since the Apostles' time, till of late years, when it received the Gospel, had not likewise Archbishops and Bishops for the government of it: or that any since the Apostles' times, till of late days, was ever held to be a lawful minister of the Word and Sacraments, who was not ordained priest or minister, by the imposition of the hands of some Bishop: or that it is with any probability to be imagined that all the Churches of Christ, and ancient Fathers from the beginning, would ever have held it for an Apostolical rule, that none but*

Bishops had any authority to make Priests, had they not thought and judged that the same authority had been derived unto them, the said Bishops, from the same Apostolical Ordination that was committed unto Timothy and Titus, their predecessors: . . . . or that it doth proceed from any other than the wicked spirit, for any sort of men, what godly show soever they can pretend, to seek to discredit (as much as in them lieth) that Form of Church Government, which was established by the Apostles, and left by them to continue in the Church to the end of the world, under Archbishops and Bishops, such as were Timothy and Titus, and some others, then called to those offices by the said Apostles, and ever since held by the primitive Churches and all the ancient Fathers to be Apostolical functions; or to term the same, or any part of it, to be Anti-christian;—HE DOTH GREATLY ERR."—(Cardwell's *Synodalia*, vol. p. 364, 367.)

I am, of course, aware that these Canons, having never received the royal assent, (as "the King did not like a Convocation entering into such a theory of Politics," as that which was discussed in the First Book, on Civil Government,) have no Synodical authority; but, as "they were passed by both Houses of Convocation," they are valuable exponents of the views of the members of this Assembly (which continued by adjournments from 1603 to 1610), upon the important question of Church Government. I doubt whether you had read these Canons when you formed the conclusion to

which I demur; or, perhaps you had been misled by the seductive charms of Mr. Macaulay, who tells us that "in the year 1603 the Province of Canterbury solemnly recognised the Church of Scotland, a Church in which Episcopal controul and Episcopal Ordination were then unknown, as a branch of the Holy Catholic Church of Christ."—(*History of England*, vol. i., p. 75.)

In conclusion, I need hardly add, that, with this accumulative evidence before me, the position which you have assumed appears to me to be not only untenable, but directly opposed to the clearest historical testimony; and to admit that the schismatical body in Scotland, styled the "Holy Kirk,"—which (as Bancroft expresses himself) "perverted the meaning of the Scriptures, for the maintenance and defence of false Doctrine, Heresy, and Schism," and which he likens to "the Devil's Chapel in the Churchyard in which Christ hath erected His Church,"—to admit, I say, that this body of Schismatics was recognised by the Convocation in 1604, as a Branch of Christ's Holy Catholic Church, would require a process of reasoning, to which, I confess, I have not yet attained.

And now, as the question (not, I admit, without its difficulty, from the anomalous position of the Church Catholic in Scotland at the period under discussion) has been fairly laid before the public, at I fear, an inconvenient length, I shall, I trust, not be deemed discourteous, should I fail to respond to

your rejoinder, (if one be deemed necessary,) unless some new light be thrown upon the subject, which I confess, I do not in the least anticipate.

Believe me,
Reverend and dear Sir,
Very truly yours,
E. C. HARINGTON.

The Close, Exeter, November 6th, 1851.

P. S. Since the above was written I have received a communication, in reply to a question which I proposed relative to your letter, from one whose name will carry, what mine cannot command, considerable weight in solving the difficulty before us, J. Stephen, Esq., the author of the elaborate "*History of the Church of Scotland from the Reformation to the present time,*" and of several other admirable works; and I rejoice to add, that most of my positions are supported by his authority. He writes: "In point of fact, Episcopacy *has never ceased* in Scotland from the days of St. Ninian, who first gathered the Church in the fifth century, to the present moment; for besides Knox's Titular Episcopacy, which included some of those canonically ordained, and which remained established from 1560 to 1610, the line of Bishops did not die out until 1603, when James Beaton, Archbishop of Glasgow, died at Paris, legally possessed of his See." Again, as to the 55th Canon: "In March, 1603-4, the Convocation met, at which Bancroft, Bishop of

London, presided. Knowing, as he did, that there certainly was *de facto* a Titular Episcopacy existing in Scotland, and knowing also the King's firm determination to have these Titular Bishops canonically consecrated at the earliest possible moment, and the parochial Ministers afterwards truly ordained, no doubt he had the 55th Canon so framed as to pray for the grace of Reformation for the Church of Scotland as it then defectively stood; and, by anticipation, for that Branch of the Holy Catholic and Apostolic Church, when in reality she should be duly organised according to Christ's appointment. Therefore, the Canon neither does nor can refer to the Presbyterian Kirk, but to the Titular and real Episcopal Church of that country; for whosoever may assert that the Presbyterian Kirk was the recognised form of Church Government in Scotland in 1603, I can *prove*, from the authority of contemporary authors, such as Spottiswood, Calderwood, Balfour, Heylin, Sage, and various others, that the Presbyterian Kirk *was not* the recognised Form of Church Government when the Canon was enacted."

APPENDIX.

THE following Letters, which have already appeared in the *Morning Chronicle*, are now republished, with much additional matter bearing upon topics of immediate interest.

APPENDIX.

—

To the Editor of the Morning Chronicle.

LETTER I.

MORRISON AND ARCHBISHOP GRINDAL—EUTYCHIUS.

SIR,

My attention has been drawn to a leading article in the *Morning Herald* of the 3rd inst., written in defence of the positions laid down in a letter from the Archbishop of Canterbury to a Mr. W. R. Gawthorn, a person who, in order to elicit an opinion from his Grace which might serve his own purpose, has been guilty of a miserable trick, unworthy of the character of a Christian or a gentleman.

The writer of the article in question has adduced two oft refuted authorities, viz., those of Morrison and Grindal, and of Eutychius, in favour of (I hardly know what, but I suppose) the validity of Presbyterian Ordination. Now what do these cases amount to? Let us examine the first.

Grindal, we are told, granted a licence to John Morrison, who was ordained in Scotland, to minister the Sacraments, &c., in the diocese of Canterbury; that is, the Archbishop (while under suspension, by-the-by) acted in direct opposition to the principles of the Church over which he had presided. But surely the truth is not affected by the vagaries of Archbishop Grindal. The Church of England had, long before Grindal's time, declared that—

"It is evident unto all men diligently reading the Holy Scriptures

and ancient authors, that from the Apostles' time there hath been these orders of ministers in Christ's Church, bishops, priests, and deacons; which offices were evermore had in such reverent estimation, that no man, by his own private authority, might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as were requisite for the same; and also by public prayer, with imposition of hands, approved and admitted thereunto; and therefore, to the intent these orders should be continued, and reverently used and esteemed in this Church of England, it is requisite that no man (not being at present bishop, priest, or deacon) shall execute any of them, except he be called, tried, examined, and admitted, according to the form hereafter following."

Such was the plain language of the Church of England in the Preface to the Ordination Service; and such was the law of the land in the time of Archbishop Grindal: and I may add, that the Church has never, so far as I am at present informed, directly nor indirectly, recognized the validity of Presbyterian Ordination, not even in the clause of the 55th Canon, which is sometimes triumphantly referred to. Collier remarks, with regard to Morrison's licence, that,—

"It is pretty plain that Dr. Aubrey, the Vicar-General, was somewhat conscious of a strain upon the English Constitution, by inserting the words, 'quantum in nobis est, et de jure possumus, et quantum jura regni patiuntur.' "—(Vol. vi., p. 639.)

But, after all, is it clear *how* Morrison was ordained? Your contemporary has omitted certain important words which appear in the Archbishop's licence, "*per manuum impositionem admissus et ordinatus fueras.*" Now, the licence to Morrison was granted in 1582, and his ordination had taken place, according to that document, five years previously. But the *First Book of Discipline*, which was recognized by the Kirk from 1560 to 1581, did not admit imposition of hands in ordination, that ceremony having been restored by Andrew Melville, in the *Second Book of Discipline*, which was not formally ratified by the

Assembly until April 1581. I leave the solution in the hands of Grindal's admirer, only premising that the Acts of Assembly of 1578, will not assist him.

Turn we to Eutychius, whose testimony leads us "even to the first ages of the Church, reaching up to apostolic times." Who was Eutychius? A writer of the *tenth* century; a writer, as[1] Cave terms him, "nullius judicii, et parum probatæ fidei;" and of whose *Annales*[2] he tells us,—"In his occurrunt plurima anilibus fabulis simillima, quæ si non ex proprio cerebello finxerit, saltem ex futilibus ecclesiæ suæ monumentis hausit;" a writer upon whom, as Pearson[3] has shewn, not the least dependence can be placed, when the fact did not happen in or near his own time; a writer whose historical errors Dr.[4] Bowden has recapitulated in four consecutive pages; a writer whose misinterpretation of a passage in Jerome has entirely misled your contemporary; a writer whose statement is opposed to the voice of all antiquity, and whose blunders on the point in question have been fully exposed by Milbourn, in his celebrated *Legacy to the Church of England,* from which I extract the following passage:

"When and by whom (asks Milbourn) were those hundred bishops ordained, who met together some years before the first Council at Nice, to condemn the heresy of Arius? Who ordained those bishops of several dioceses, who are mentioned by Dionysius of Alexandria

---

[1] *Historia Literaria*, Pars Prima, p. 580.

[2] Ibid, p. 72.

[3] "Haud equidem ignoro quid hactenus viri docti de Annalibus Eutychianis senserint, eorumque judicium video ex Labbeo recte percipi posse, qui ad calcem Concilii Antiocheni hæc liberrime, ut solet, annotat: 'Tam crassi porro tamque frequentes in rebus præsertim chronologicis errores Eutychianorum Annalium hoc apud eruditos lectores hactenus effecerunt, ut vix unius assis æstimentur, cum ab Socrate, Sozomeno, Evagrio, aliisque probatis Græcis Latinisque Scriptoribus dissentiunt.' Neque ego ab hac sententia multum dissentio."—*Minor Works*, vol. ii., p. 435.

[4] *Apostolical Origin of Episcopacy*, vol. i., p. 23.

himself? And what is the reason that all ancient writers speak of great numbers of bishops in that region from the beginning? Or that the fable of Demetrius being the first who ordained bishops in Egypt was unknown to all antiquity? And that the tradition of St. Mark ordaining Arianus his own successor at Alexandria, and settling several other churches in the same province, has prevailed everywhere, and is still believed, unless by a few novelists, who run into Mr. Selden's *Eutychius;* whose history deserves as much credit as Father Cressy's *Ecclesiastical Romance* among us, or the *Letters of the Jesuits* from China and Japan, which give us such wonderful accounts of their success in those parts?"—(vol. i., p. 165.)

Truly, the writer in your contemporary is welcome to Eutychius, John Morrison, and Archbishop Grindal; but unless he adduces some better authorities against the unanimous voice of the Church, from the first to the nineteenth century, in favour of Episcopacy, he will never succeed in establishing the validity of Presbyterian Ordination.

E. C. HARINGTON.

The Close, Exeter, Sept. 5th, 1851.

P. S. When will members of the Church of England be taught that they can refute the Papists only by adhering to *sound Church principles?* All other attempts have been, and ever will be, failures. The eminent anti-Papal controversialists in James II.'s reign were not Dissenters, nor did they argue on dissenting principles.

WHITTINGHAM AND TRAVERS.

(Extracted from "The Reformers of the Anglican Church, and Mr. Macaulay's History of England.)

—

"I have yet to learn, even after a careful perusal of "OWEN'S *Validity of the Dissenting Ministry, or, the Ordaining Power of Presbyters evinced from the New Testament and Church History,*"—I have yet to learn, that *the Church of England, either at the period of the Reformation, or in the days of Elizabeth, or at any other period, recognised, directly or indirectly, the Validity of Presbyterian Ordination.* Mr. Owen, indeed, says that, "in Queen Elizabeth's reign, Ordination by Presbyters was publickly allowed," and refers to the cases of *Whittingham*[5] and *Travers* to

---

[5] The 13th of Elizabeth being sometimes referred to, as bearing upon the case of Whittingham, the following remarks of Dr. Bowden upon that Statute may not be deemed unimportant.

"You observe, that 'an Act of Parliament was passed in the 13th year of the reign of Queen *Elizabeth*, to reform certain *disorders touching ministers of the Church;*' and that 'this Act was framed with an express view to admitting into the Church of *England*, those who had received Presbyterian ordination, in the foreign reformed churches, on their subscribing the articles of faith.' That there was an act passed in the 13th of *Elizabeth, to reform certain disorders, &c.* is true; but that it was with 'an express view of admitting into the church those who had received Presbyterian ordination,' does not appear at all from the act. You ought, Sir, to have given your readers that part of the act which relates to the present subject. It runs thus: Be it enacted,—"that every person, under the degree of a Bishop, which doth, or shall pretend to be a Priest, or Minister of God's holy word and sacraments, by reason of any other form of institution, consecration, or ordering, than the form set forth by Parliament in the time of the late King, or now used in the reign of our most gracious Sovereign Lady, *before the feast of the nativity of Christ next following*, shall, in the presence of the Bishop, declare his assent, and subscribe to all the Articles of religion—and shall bring from such Bishop, in writing under his seal authentic, a testimonial of such

prove his assertion; and these instances are still complacently quoted by every writer who is hostile to Episcopacy. Supposing the cases good, they would, in fact, not touch the point in question; but as they are, they are most unfortunate examples to adduce in favor of the recognition of Presbyterian Ordination; since Whittingham's "*orders were called in question by Archbishop Whitgift*," and a commission was issued to report thereon;" which, but for his death, would have ended in his being "*deprived* (to quote

---

assent and subscription—upon pain that every such person, *which shall not, before the said feast, do as is appointed*, shall be *(ipso facto)* deprived."

"From this act it is evident, that the case of the foreign Presbyterian churches, and the validity of ordination by Presbyters, were not at all contemplated. There is not a syllable said about either. It speaks indeed of those who pretended to be Priests by an Ordinal different from that of King *Edward's*; but by that was principally, if not exclusively meant, such as were ordained by the Popish Ordinal. But what a valid ordination is, the act does not say. We must have recourse for that to the Preface of the Ordinal, which expressly makes Episcopal ordination the only lawful mode. The act does not say, that all who were ordained by Presbyters, or in any other manner, should, *upon subscription*, be allowed to hold livings in the church. That would have been a direct contradiction of the act passed in the reign of *Edward;* and, therefore, such an extension should not be given to it.

"Let it further be considered, that it was the avowed doctrine of the Church throughout the whole reign of *Elizabeth*, that Episcopal ordination was of divine appointment, and then it will be evident that the act in question could not have been designed to indulge, under the specified condition, those who had received no other orders but Presbyterian."—*Bowden's Letters to Miller*, vol. ii. p. 36.

"There is, in fact, no indication, that the ground of it (the 13th of Elizabeth) was to justify Mr. Whittingham's Ordination: but most probably the business was, that, whereas the Ministers of the Church of England had given security of themselves at their Ordination, which those who had been Ordained in the reigns of King Henry VIII., or Queen Mary, or in the Lutheran Churches, had not; the latter might be obliged to do the like. And that the statute had only some such aim, is evident by the determination of its force upon so sudden a date as the following Christmas."—*Birch's Life of Tillotson*, p. 51, Ed., 1758.

Whitgift's language) *without special grace and dispensation :*" and Travers was actually "*inhibited by Archbishop Whitgift from preaching,*" the Archbishop "*objecting chiefly against him his foreign Ordination;* for "*this was the Archbishop's great reason for his disallowance of Travers, and his refusal to restore him to his ministry, viz., his Ordination at Antwerp, and his denying to receive the orders of the Ministry according to the English Book of Ordination.*"—See STRYPE'S *Life of Whitgift,* vol. i. pp. 448 and 478; *Annals,* vol. ii. pt. ii. pp. 167, 175. As this is a question of deep interest, I will give extracts from "*Mr. Travers's reasons; that his being made minister at Antwerp should not be sufficient cause of his restraint; or, that he ought to be made minister again: with Archbishop Whitgift's marginal animadversions thereupon.*"—*Travers:* "Making of a minister is such an action, as being once lawfully done, ought not by the Word of God to be repeated. Aaron and the Priests in the old law were but once to be called and consecrated. Proved thus, Heb. v. 4, 'No man taketh this honor to himself, but he that was called to it of God, as was Aaron;' and Levit. viii. 33, 'Ye shal not depart from the door of the tabernacle of the congregation seven days, until the day of the consecration be at an end. For seven days shal he consecrate you.'"

Whitgift's Animad.—"*I think this to be true. But Mr. Travers his schoolmasters think and practice otherwise; as Danæus Isagog.* lib. ii. c. 18."

Travers.—"Pastors and teachers of the Church, in the New Testament, have in like manner, by the same word, their calling to their ministry but once given to them; which sufficeth, and is not to be reiterated; as may appear by the speech of the Holy Scripture, in al the rules and examples that concern the vocation. Of which sort are these;—'Appoint elders in every city,' Tit. i. 5; 'Look

to yourselves, and al the flock, whereof the Holy Ghost hath made you overseers,' Acts xx. 28; 'Lay hands hastily on no man; neither communicate with other men's faults,' 1 Tim. v. 22; 'Stir up the grace which is in thee, by the laying of my hands,' 1 Tim. iv. 14; 'Neglect not the grace which is in thee; which is given thee to prophesy, by laying on of the hands of the eldership,' 2 Tim. i. 6; 'They ordained them elders in every Church,' Acts xiv. 23."

Whitgift's Animad.—"*These Scriptures prove not his purpose.*"

Travers.—"The reiterating in one dominion of any such action, as being once sufficiently don, ought not for ever to be repeated, (because it is don in the kingdom of another civil prince,) for it taketh from Christ his authority, given him of God in al places; as it is said, 'I will give thee the ends of the world for thine inheritance,' Psalm ii., 'and al nations to be possessed by thee.'"

Whitgift's Animad.—"*And yet the French Churches practise otherwise; neither wil they admit any of our Ministers, ordained according to the laws of this Church, to exercise his function among them, without a new kind of calling according to their platform.*"

Travers.—"The universal and perpetual practice of al Christendom, in al places and in al ages, proveth the Ministers lawfully made in any Church of sound profession in faith, ought to be acknowledged such in any other."

Whitgift's Animad.—"*Excepting always such Churches as allow of* PRESBYTERY, *and practise it.*"

Travers.—"In the primitive Church we read, when Polycarpus came out of the East country, whereof he was, being minister of the Church of Smyrna, to Rome, in the West; that with the good consent, and at the request of Victor, then pastor there, he dealt in the ministry, and administered the Lord's Supper."

Whitgift's Animad.—"*This is true; but Mr. Travers his case is far differing from it. For Polycarpus went not to Rome to be made minister; but being ordained minister, according to the order of the Church wherein he lived, was suffered to execute his function at Rome. But Mr. Travers, misliking the order of his country, ran to be ordered elsewhere, by such as had no authority to ordain him, to the contempt of the ministry of this Church, and the manifest maintenance of Schism. And as well may Mr. Cartwright and his adherents now make ministers at Warwick, to serve in this Church of England, as he and Villiers might have done at Antwerp.*"

Travers.—"In this Church of England, many *Scottish* men and other, *made ministers abroad*, have been so acknowledged, (viz., to execute the office of the Priesthood,) and executed their ministry accordingly; and yet do still amongst us."

Whitgift's Animad.—"I KNOW NONE SUCH: *and yet their case is far differing from his.*"

Travers. "Afore Mr. Whittingham's case, there was never any question moved in this Church to the contrary. The question being moved about him, yet was neither the Word of God, nor the law of the land found to be against him. But notwithstanding that exception, he continued in his place and ministry after to his death."

Whitgift's Animad.—THIS IS UNTRUE. *For if Mr. Whittingham had lived, he had been deprived without special grace and dispensation. Although his case and Mr. Travers's are nothing like. For he in time of persecution was ordained minister by those who had authority in the Church persecuted. But Mr. Travers, in the time of peace, refusing to be made minister at home, gaddeth into other countries to be ordained by such as had no authority, condemning thereby the kind of ordering ministers at home.*"

Travers.—"Popish priests, notwithstanding they were

made after another order, and that against the Word of God, yet to the 13th of the Queen's reign, they were suffered to deal, by virtue of their calling, with duties of the ministry, without any question moved of it.—Anno 13th Eliz.—When question was made of their calling, the Parliament appointed not that they should be ordered again, according to the form established in the first year of her Majesty's reign; but only that they should subscribe to the Articles concerning *Christian doctrine and faith*, agreed on in the Convocation, anno 1562; and so doing, enabled them to al duties and benefits of the ministry."

Whitgift's Animad.—"*When the like act is made for his ministry, then may he alledge it. But* THE LAWS OF THE REALM REQUIRE THAT SUCH AS ARE TO BE ALLOWED AS MINISTERS IN THIS CHURCH OF ENGLAND, SHOULD BE ORDERED BY A BISHOP, *and subscribe to the Articles before him.*"

Travers.—"In the said book of Articles, the doctrin whereof is authorised by the said Parliament, it is thus set down in the 23rd Article: 'It is not lawful for any man to take upon him the office of public preaching or ministering the sacraments in the congregation, before he be lawfully called, and sent to execute the same.' 'And those we ought to judge lawfully called and sent, which be chosen and called to this work by men, who have publick authority given unto them in the congregation to cal and send ministers into the Lord's vineyard.'"

Whitgift's Animad.—"*This doth not justify his calling.*"

Travers.—"*Last of al:* The late Archbishop of Canterbury, being made privy and acquainted with this my calling in the ministry abroad, was contented I should preach in England. The Bishop of London was likewise contented I should preach at the Temple, which I have don now almost six years. And the present Archbishop

of Canterbury hath taken no exception against me, since his coming to this Province, to forbid me preaching in it until this time. Upon consideration of these reasons, I humbly pray to be suffered to procede, as I have don, in my place and ministry again."

Whitgift's Animad.—"*This is to abuse our patience. He never allowed of your kind of calling; neither* CAN HE ALLOW OF IT."—STRYPE'S *Life of Whitgift*, vol. iii. pp. 182-6, ed. 1822.

To the Editor of the Morning Chronicle.

LETTER II.

THE WITNESS OF ANGLICAN DIVINES FOR EPISCOPACY.

SIR,

Your contemporary, the *Morning Herald*, has attempted a reply (if the article in this day's paper may be so called) to my letter of the 5th instant, respecting Eutychius and John Morrison, or rather Archbishop Grindal, in which, instead of defending these favourite precedents, the writer has strung together a catena of authorities which seem to recognise the validity of Presbyterian Ordination in certain cases of necessity. I may, perhaps, in passing, be allowed to refer your readers to Dr. Bowden's admirable *Letters to Dr. Miller*, in the 17th of which, under the head of "Concessions of Episcopalians," they will find most of the authorities examined which are referred to by the writer in the *Herald*. Now, had your contemporary quadruplicated these authorities—which he might easily have done—he would not have touched the question at issue, which is this: whether the Church Catholic has not,

from the first to the nineteenth century, maintained the *Divine Institution of Episcopacy*, recognising no other system of Church polity? And whether the Church of England, as a portion of the Church Catholic, does not altogether exclude Ordination by Presbyters? This is the only point of the controversy which I care to maintain; and as regards this point, all that has been advanced by your contemporary is *nihil ad rem.*

The case of Morrison was, I presumed, adduced to shew that the Church of England *had*, through one of her Primates, sanctioned the Presbyterian discipline; and the authority of Eutychius was, I had imagined, advanced to prove, that the Church of Alexandria had actually been governed by a College of Presbyters for some centuries. If the object was merely to shew that two persons could be mentioned, between the tenth and the sixteenth centuries, who acknowledged the validity of Ordination by Presbyters, the writer has certainly been successful; but as regards the question before us, I have shewn that the cases of Morrison and Eutychius (the former of which has been triumphantly referred to by several dissenting journals during the past week) will not support the argument sought to be deduced from them, not only by the writer in the *Herald*, but by Owen, and Miller, and other Presbyterian authors. And I repeat that Archbishop Grindal, in granting a licence to Morrison, acted in opposition to the principles of his own Church, and that the licence in question was, as a legal document, no better than a piece of waste paper, inasmuch as it was in direct contravention to the Act of Uniformity; and, moreover, I repeat that the Church of England has never, directly nor indirectly, recognised the validity of Presbyterian Ordination.

And here the discussion might fairly close; but as the question is one of great moment, you will perhaps allow

me to trespass on your columns, while I reiterate the views of the Church of England on this important question. The words in the Preface to the Ordinal, in 1552, (which I quote in preference to the stronger language adopted at the Savoy Conference, in order to meet the case of Grindal,) were these:

"And therefore, to the intent these Orders should be continued and reverently used and esteemed in this Church of England, it is requisite that no man (not being at this present bishop, priest, nor deacon) shall execute any of them, except he be called, tried, examined, and admitted, according to the form hereafter following."

Now, in the "form hereafter following," in 1552, occur, as at present, these words:

"Almighty God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of ministers in thy Church, mercifully behold this thy servant now called to the work and ministry of a bishop," (priest, or deacon, as the case may be.)

Let any man compare these words with the following passages in the Preface, and he will be at no loss to learn the opinions of our Reformers on the Apostolical Succession and the Divine Institution of Episcopacy.

"It is evident unto all men, diligently reading Holy Scripture and ancient authors, that, from the Apostles' time, there hath been these orders of ministers in Christ's Church, bishops, priests, and deacons; which offices were evermore had in such reverent estimation, that no man by his own private authority might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as were requisite for the same; and also by public prayer, with imposition of hands, approved and admitted thereto."

Then follows the passage which I have given above.

"We see, therefore, (to quote the Bishop of Exeter's Ordination Sermon in 1843,) that our Church rejects the ministry of all who have not been thus [Episcopally] ordained, even though they come from foreign countries; thus seeming to imply the absolute necessity of episcopal ordination to confer the ministerial character; for, by the most universally admitted rule of Christian communion, all who are

constituted Christ's ministers in any one portion of his Church, carry with them their character and commission in every other into which they may migrate."—(p. 27.)

Nothing, of course, could be easier than to quote abundant passages from the writings of the great luminaries of our Church, in favour of the divine right of Episcopacy and of the Apostolical Succession; but a reference to the works of Cranmer,[1] Whitgift, Jewel, Rollock, Bancroft, Morton,[2] Bilson,[3] Andrewes, Hall, Hammond, [4] Hooker, Bramhall, Heylin,[5] Mason,[6] Cosin, Potter, Sanderson,[7] Downame, Beveridge, Taylor, Barrow, Sage, Stillingfleet, Brett, Madox, Leslie, Dodwell, Hickes, Burscough, Milbourn, Bowden, and Daubeney, will more than suffice. The extracts subjoined bear more immediately upon the question before us.[8]

Archbishop Whitgift.

"In 1593, Whitgift, when promoted to the see of Canterbury, wrote a letter to Beza, in which he expostulates with him for intermeddling in the dispute between the Church and the Puritans. In

---

1 See his *Sermon of the Authority of the Keys*, in which, as Dr. Hickes remarks, "Cranmer has derived the orders and mission of bishops and priests from Christ to the Apostles, and from them and others, and from them successively to others, unto the world's end."

2 *The Episcopacy of the Church of England justified to be Apostolical, &c.*

3 *The Perpetual Government of Christ's Church;* of which treatise Archdeacon Daubeney remarks, in his *Guide to the Church*, that "Bishop Bilson in his elaborate work has proved the apostolic succession to a demonstration; indeed, it may be said, that he has left nothing necessary to be written on the subject of Church government."—vol. ii., p. 55. See also *Inf.* p. 62.

4 *Of the Power of the Keys.*

5 *History of Episcopacy.*

6 *Vindiciæ Ecclesiæ Anglicanæ*, Book i.

7 "The Bishops are the lawful successors of the Apostles, and inheritors of their power."—*On Episcopacy*, Part iii., Sect. 11.

8 The above authorities will be found *passim* in the Notes to my *Sermons on Apostolical Succession*, Second Edition. I should add, that the Extracts given above did not appear in the original Letters to the *Morning Chronicle.*

that letter he says, ' *We make no doubt, but the Episcopal degree, which we bear, is an institution apostolic and divine; and so hath always been held by a continual course of times, from the Apostles to this very age of ours.*' Again, 'You may remember, learned Sir, the beginnings of that Episcopacy, which you make to beonly of human institution, are referred by the Fathers, with one mouth, to the Apostles, as the Authors thereof; and that the Bishops were appointed as successors of the Apostles; especially in certain points of their function. And what Aaron was to his sons and to the Levites, this the bishops were to the priests and deacons; and so esteemed of the Fathers to be by divine institution.'"—Bowden's *Apostolic Origin of Episcopacy Asserted*, vol. ii. p. 58.

Bishop Jewel.

"We believe that there is one *Church* of God, and that not confined as it was heretofore to the Jewish people, in one angle or kingdom, but that it is *Catholic* and *Universal*, and so diffused or spread over the face of the whole earth; that there is no nation which can justly complain that it is excluded, and cannot be admitted into the Church and People of God; that this Church is the kingdom, the body, and spouse of Christ; that Christ is the only Prince of this kingdom; that there is in the Church *divers Orders of Ministers;* that there are some who are *Deacons*, others who are *Presbyters*, and others who are *Bishops*, to whom the instruction of the people, and the care and management of religion is committed." (*Apology*, p. 20.) "We say that a Minister ought to have a lawful call, and be duly and orderly preferred in the Church of God, and that no man ought, at his own will and pleasure, to intrude into the sacred Ministry. So that a very great injury is done us by them, who so frequently affirm that nothing is done decently and in order with us, but all things are managed confusedly and disorderly, and that with us all that will are Priests, Teachers, and Interpreters." (*Ibid*, p. 23.)

We may add that Bishop Jewel was also one of the disputants on the Protestant side, at a disputation in 1559, between the Papists and Protestants, at Westminster, when the latter maintained against the former, who were anxious to lower the Episcopal in favour of the Papal dignity, "*that the Apostles' authority is derived upon after ages*, and conveyed to the *Bishops their successors.*"

Dr. Rollock.

"I know it will be objected, that by this doctrine I condemn all the Churches that are governed after that [the Presbyterian] manner. Now, I condemn not the Churches, but the government. Some, perhaps, may reply, that since I make Episcopal government to be Christ's institution, I charge them with a very gross error. I answer, let them see to that; I cannot call evil good, nor good evil, unless I make myself liable to the curse pronounced; neither will anything excuse them except necessity; for both God's law and man's law doth dispense with it; but because there is no necessity, let men beware. *Ego liberavi animam meam.*"—*Episcopal Government instituted by Christ.*

Archbishop Bancroft.

"Unless I could prove my Ordination lawful out of the Scriptures, I would not be a Bishop four hours longer."—Fuller's *Church History*, Century 17, book 10, p. 12. (See the Archbishop's views of the Presbyterian Discipline at length, *supra*, pp. 19, 21, &c.)

"The Doctrine of the Church of England is pure and holy: The Government thereof, both in respect of her Majesty, and of our Bishops, is lawful and Godly: The Book of *Common Prayer* containeth nothing in it contrary to the Word of God."—(*Sermon*, p. 304.)

"If they alledge unto us the Authorities of *Fathers* and *Councils*, to prove the *equality* of *Ministers*, the authority of their *Lay-governors*, and the continuance of their *Presbyteries* since the Apostles' time; though therein they pervert them all most grossly, (and, I fear, of purpose to deceive you, my brethren, even against their own consciences, and contrary to the express meaning of the said *Fathers* and *Councils*, even in those places which they bring, and infinite others,) yet they will face out the matter with very strange boldness, and be more than offended that any should examine or seem to mistrust them. I could bring you divers examples hereof, but one of each sort shall suffice.

"To prove the *Equality*, which, they say, ought to be in the Ministers of the Word and Sacraments, they alledge *Cyprian, Ambrose*, &c.; Affirming that in those times, there was no difference betwixt a *Bishop* and a *Priest*, but that they had all *equal* authority within their own Parishes, and that whosoever was a *Bishop* was a *Priest*, and whosoever was a *Priest* (that is, a *Minister* of the Word and Sacraments) was a *Bishop*. Whereas in the whole course

of their writings the contrary is most manifest: never man besides themselves (to my understanding) did so expound them. The Ecclesiastical Histories report of those times otherwise, and within less than an hundred years after *Cyprian*, and either before or in *Ambrose's* days, it was condemned as an Heresy, for any to hold that opinion."—(p. 309.)

"But of all other, in my opinion, the last example appertaining to this purpose is most notable. For the better understanding whereof, you must know that the Church of God, ever since the Apostles' times, hath distributed the *Ecclesiastical Ministry* principally into these three parts, *Bishops*, *Priests*, and *Deacons*; according as it is contained in the *Apology* of the *Church of England: Credimus, varios in ecclesia esse ordines Ministrorum: alios esse Diaconos, alios Presbyteros, alios Episcopos, quibus institutio populi et religionis cura et procuratio commissa est:* We believe that there be divers degrees of *Ministers* in the *Church*; whereof some be *Deacons*, some *Priests*, some *Bishops*; to whom is committed the office to instruct the people, and the charge and setting forth of Religion.

"This division our *New-Reformers*, with one consent, do allow, for the very platform of their desired government: But their exposition of the parts thereof is agreeable to that which is before observed of them; even contrary to the profession which hitherto we have made to all the world, and contrary to the Testimonies of all Antiquity."—(pp. 310-11.)

"Shall men of such inconstancy lead you from the Truth, and make you embrace those things, which you know to have been condemned with one consent by all the ancient Fathers for Heresies?"—(p. 313.)

"'*Beware* (saith the Apostle) *of dogs, beware of evil workers, beware of Concision,*' that is, of such as cut asunder the Church of God. '*If any man preach unto you any other Gospel, than that which you have received, let him be accursed. Be not carried about with divers and strange doctrines; for it is a good thing that the heart be established with grace;*' *Non convalescit planta quæ sæpe transfertur:* That plant never proveth, which oft is removed."—p. 314.

"'The time will come when they will not suffer wholesome Doctrine; but having their ears itching, shall, after their own lusts, get them an heap of teachers:' 2 *Tim.* iv."—(p. 315.)

Bishop Bilson.

"This is a certain rule to distinguish Bishops from Presbyters; the Presbyters were many in every Church, of whom the Presbytery consisted. Bishops were always singular; that is, one in a city, and no more, except another intruded, (which the Church of Christ counted a schism, and would never communicate with any such,) or else an helper were given in respect of extreme and feeble age; in which case, the power of the latter ceased in the presence of the former. And this singularity of one pastor in each place, descended from the Apostles and their Scholars in all the famous Churches of the world, by a perpetual chain of succession, and doth to this day continue, but where abomination or desolation, I mean heresy or violence, interrupt it. Of this there is so perfect record in all the stories and Fathers of the Church, that I much muse with what face men that have any taste of learning, can deny the vocation of Bishops came from the Apostles; for if their succession be apostolic, their function cannot choose but be likewise apostolic too; and that they succeeded the Apostles and Evangelists in their Churches and chairs, may inevitably be proved, if any Christian persons or Churches deserve to be credited.

"The second assured sign of Episcopal power, is imposition of hands to ordain Presbyters and Bishops; for as Pastors were to have some to assist them in their charge, which were Presbyters; so were they to have others to succeed them in their places, which were Bishops. And this right, by imposing hands to ordain Presbyters and Bishops in the Church of Christ, was at first derived from the Apostles unto Bishops, and not unto Presbyters; and hath for these fifteen hundred years without example or instance to the contrary, till this our age, remained in Bishops, and not in Presbyters."—Bilson's *Perpetual Government of Christ's Church*, p. 247.

"If Presbyters by the word of God may ordain with imposing hands as well as Bishops, howsoever by the custom of the Church they be restrained or subjected under Bishops, they be all one in degree with Bishops, though not in dignity; for all other things, as Jerome avoucheth, are common unto them: but if that power be granted by God's law to Bishops and denied to *Presbyters*, then, struggle whiles you will, you shall find them in the end to be distinct and divers degrees. That Bishops may ordain, the Apostle's words to Timothy and Titus exactly prove. "Lay hands hastily on no man." "For this

cause I left thee in Crete, that thou shouldest ordain Presbyters in every city." You must now prove by the sacred Scriptures that *Presbyters* may ordain as well as Bishops; if not, they be distinct degrees, that have by God's law distinct powers and actions."—*Ibid*, p. 251.

Andrewes.

"We say again, it is *accipite*, not *assumite: assumit qui nemine dante accipit;* he *assumes*, that takes that is not *given* him. But *nemo assumit honorem hunc*, 'This honour no man takes unto him,' or upon him, till it be given him. As *quod accipitur non habetur*, in the last so *quod accipitur*, *datur*, in this. And both these are against the *voluntaries* of our age, with their *taken-on callings;* that have no *mitto vos;* unsent, set out of themselves; no *accipite*, no *receiving;* take it up of their own accords; make themselves what they are; *sprinkle* their own *heads* with *water; lay their own hands on their own heads;* and so take that unto them which none ever gave them. They be *hypostles* (so doth St. Paul well term them, as it were the *mock-apostles*); and the term comes home to them, for they be υἱοὶ ὑποστολῆς, *filii subtractionis:* right; work all to subtraction, to withdraw poor souls, to make them forsake the fellowship, (as even then the manner was). This brand the Apostle hath set on them, that we might know them, and avoid them."—*Sermon 9th, Of the Sending of the Holy Ghost.*

Again, "Our Church doth hold there is a distinction between bishop and priest, and that *de jure divino*."—*Answer to Cardinal Perron, Opuscul.*

Bishop Hall.

"But, in the fourth place, the several acts, that were appropriated to the Bishops alone, by the universal consent of all times, do more than sufficiently evince their acknowledged superiority.

"Wherein, even those testimonies, which are wont to be alleged against us, do directly plead for us. Jerome himself, can say, *Exceptâ Ordinatione;* and Chrysostom, who is cited for οὐ πολὺ τὸ μέσον, can yet add, τὴν γὰρ χειροτονίαν μόνην, "Only in laying on of hands, Bishops go beyond them.

"Neither is this any slight difference, or despicable privilege; but such as implies a manifest superiority, as Ambrose justly inferreth, and a clear distinction of Order.

"Hands were imposed in the Church of old, for more than one

purpose. In Absolution, for the penitent's reconciliation to God and the Church: in Confirmation, for the increase of grace upon the baptized: in Ordination, for the blessing and hallowing of the ordained.

"The first of these, as incident and annexed to the Holy Order of Priesthood, may be common to a presbyter, within his own compass; but THE OTHER TWO HAVE BEEN EVER HELD SO INTRINSICAL TO EPISCOPACY, THAT I WOULD FAIN SEE WHERE IT CAN BE SHEWED, THAT ANY EXTREMITY OF NECESSITY WAS, BY THE CATHOLIC CHURCH OF CHRIST, EVER YET ACKNOWLEDGED FOR A WARRANT SUFFICIENT TO DIFFUSE THEM INTO OTHER HANDS. It was to Timothy and Titus, by the consent of all antiquity Bishops of their several Dioceses, and not to any ordinary presbyter, that St. Paul gives that charge of imposition of hands. That presbyter had been a monster among Christians that would have dared to usurp it; and the Church of those first ages observed it so curiously, that, besides those strict laws which they made for the prevention of any such insolence, restraining even one kind of *Chorepiscopi*, "Rural Bishops," from this power, (for there was another sort, which were, in the nature and quality of suffragans, furnished with Episcopal right) they have left unto us memorable records of their severe proceedings against such presumptions.

"I may not forget two or three remarkable histories to this purpose.

"Colluthus, a presbyter of Alexandria, took upon him to ordain presbyters. For this, he was convented in the General Council before Hosius and other bishops: and, with deserved checks, remanded to keep within his own tether; and a nullity pronounced of those his misordained.

"Ischiras, who pretended to be one of those his mis-made presbyters, was, in his administration of the blessed Sacrament, while he had the holy cup in his hand, violently opposed; and that upon the instigation of Athanasius, by Macarius. He complains there of a sacrilegious assault: about a hundred bishops are assembled in Egypt: Ischiras, himself, is convented; his ordination examined; and he found to be no presbyter, because only ordained by a presbyter. He is sent away without remedy, with a divestiture from his pretended orders, and, together with all his fellows, turned down to the Laic form. The equity of the fact is so clear, saith this apologist for Athanasius, that no man ever thought it could be doubted of: a history, as our learned bishop well observes, so much the more considerable, for that it carries in it the universal consent of the whole

primitive Church, whose abridgement that holy council was; which was after repeated and seconded by the Synod of Alexandria.

"Much of the same kind is that commonly noted story of the Council of Seville. A Bishop who had sore eyes, being to ordain priests and deacons, laid his hands on them; but caused his chaplain, a Presbyter that stood by, to supply his eyes, by reading the words of their Ordination and Benediction. The Council questioned the fact; censured it of bold presumption and usurpation; and would have censured the man, if his death had not prevented them; and concluded, *Tales merito*, &c.: "Those men are worthy to be discarded, because they were wrongfully made."

"What need I press the history of Musæus and Eutichianus, whose Ordinations were also in this manner rescinded and nullified by the Council of Sardica? or that of the great Council of Constantinople concerning Maximus? or, out of Sozomen, the proceedings against Elpidius, Eustathius, Basilius, Eleusius, for their misordination of presbyters?

"This peculiar act was a thing so universally both granted to, and practised by, Bishops, that in vain shall we search through all antiquity, for an instance of any regular performance to the contrary.

"Neither can the opposites hope to find shelter under that noted text of St. Paul to Timothy: "*Neglect not the gift that is in thee, &c., by the imposition of hands of the Presbytery*," 1 Tim. iv. 14; when Calvin himself interprets the place, not of the men, but of the office; following herein Jerome, and Anselm, Haimo, Lyra, and others; referring it to the gift, not to the hands. Whose reason is also more strong than his authority: for, if Timothy were ordained by a Presbytery, then by more than one: but St. Paul, in another place, saith, that his hands (and no other) were imposed on Timothy; and, if more hands were required to this service, it had been as easy for the Apostles to have encharged it upon the Presbytery, as upon Timothy. Little did Calvin think of the double Presbytery of Tileno-mastix, when he gave this interpretation of St. Paul's χειροτονία. But, if either the Apostles then, or the Bishops since, have had other hands laid upon the ordained, together with theirs, as the rule and practice of the Church of England is; yet fain would I see where ever it can be read, that presbyters, without a Bishop, in a regular course imposed hands for Ordination."—*Episcopacy by Divine Right Asserted*, Part ii., Sect. 15.

"If there can be better evidence under heaven for any matter of fact, (and in this cause, matter of fact so derived, evinceth matter of right,) let Episcopacy be for ever abandoned out of God's Church, But, if these be, as they are, certain and irrefragable, alas! what strange fury possesseth the minds of ignorant unstable men, that they should thus headily desire and sue to shake off so sacred and well grounded an institution."—*Humble Remonstrance, &c.*, vol. x., p. 280, Edit. 1837.

Hooker.

"Again, the power of *ordaining* both deacons and presbyters, the power to give the power of order unto others, *this also hath been always peculiar unto bishops. It hath not been heard of, that inferior presbyters were ever authorized to ordain.* And concerning ordination, so great force and dignity it hath, that whereas presbyters, by such power as they have received for administration of the Sacraments, are able only to beget children unto God, bishops having power to ordain, do by virtue thereof create fathers to the people of God, as Epiphanius fitly disputeth. There are which hold that between a bishop and a presbyter, touching the power of order, there is no difference. The reason of which conceit is, for that they see presbyters no less than bishops authorized to offer up the prayers of the Church, to preach the Gospel, to baptize, to administer the Holy Eucharist; but they consider not withal as they should, that the presbyter's authority to do these things is derived from the bishop which doth ordain him thereunto; so that even in those things which are common unto both, yet the power of the one is as it were a certain light borrowed from the other's lamp. The Apostles being bishops at large, ordained everywhere presbyters. Titus and Timothy having received episcopal power, as apostolic ambassadors or legates, the one in Greece, the other in Ephesus, they both did, by virtue thereof, likewise ordain, throughout all Churches, deacons and presbyters, within the circuits allotted unto them. As for bishops by restraint, their power this way incommunicable unto presbyters which of the ancients do not acknowledge?—*Works*, vol. iii. p. 207.

"Here it will, perhaps, be objected that the power of ordination, itself was not every where peculiar and proper unto Bishops, as may be seen by a Council of Carthage, which sheweth their church's order to have been, that Presbyters should, together with the Bishop, lay hands upon the ordained. But the answer hereunto is easy; for doth

it hereupon follow, that the power of ordination was not principally and originally in the Bishop? Our Saviour hath said unto his Apostles, "With me ye shall sit and judge the twelve tribes of Israel;" yet we know that to Him alone it belongeth to judge the world, and that to Him all judgment is given. With us, even at this day, Presbyters are licensed to do as much as that Council speaketh of, if any be present. Yet will not any man thereby conclude that in this Church, others than Bishops are allowed to Ordain. The association of Presbyters is no sufficient proof that the power of Ordination is in them; but rather *that it never was in them we may hereby understand, for that no man is able to shew either Deacon or Presbyter ordained by Presbyters only, and his Ordination accounted lawful in any ancient part of the Church;* every where examples being found both of Deacons and Presbyters ordained by Bishops alone oftentimes, neither ever in that respect thought unsufficient."—*Ibid*, p. 207-8.

"What need we to seek far for proofs that the Apostles, who began this order of regiment of bishops, did it not but by divine instinct, when without such direction things of far less weight and moment they attempted not?—*Ibid*, p. 204.

"Shall we think that James was made Bishop of Jerusalem, Evodius Bishop of the Church of Antioch, the Angels in the Churches of Asia Bishops, that Bishops everywhere were appointed to take away factions, contentions, and schisms, without some like divine instigation and direction of the Holy Ghost? Wherefore let us not fear to be herein bold and peremptory, that if anything in the Church's government, surely the first institution of bishops was from heaven, was even of God, the Holy Ghost was the author of it."—*Ibid*, p. 205.

"It was the general received persuasion of the ancient Christian world," says Hooker, "that *Ecclesia est in Episcopo*, the outward being of a Church consisted in the having of a Bishop; insomuch that they did not account it to be a Church which was not subject unto a Bishop."—See Dodwell *on Schism*, ch. 19, Edit. 1679, and Jackson's *Dissertation on Episcopacy*.

Archbishop Bramhall.

In his *Just Vindication of the Church of England*, Bramhall replies to an objection advanced by his Romish adversary thus:

"What my thoughts are of those whom he terms *Puritans and Independents*, they will not much regard, nor doth it concern the cause in question. Many mushrome-sects may be sprung up lately in the world which I know not, and posterity will know them much less, like those misshapen creatures which were produced out of the slime of *Nilus* by the heat of the sun, which perished soon after they were generated for want of fit organs. Therefore I pass by them, to that which is more material. If the Church of England have joined in Sacraments and publick prayers with schismatics, let him shew it out of her Liturgy, or out of her Articles, or out of her Canons and Constitutions, for by these she speaks unto us. Or let him shew that any genuine son of hers, by her injunction, or direction, or approbation, did ever communicate with schismatics; or that her principles are such as do justify or warrant schism, or lead men into a communion with schismatics: otherwise than thus a National Church cannot communicate with schismatics. If to make Canons and Constitutions against schismatics, be to cherish them; If to punish their conventicles and clandestine meetings, be to frequent them; If to oblige all her sons who enter into Holy Orders, or are admitted to care of souls, to have no communion with them, be to communicate with them; then the Church of *England* is guilty of communicating with schismatics; or otherwise not."—(Page 154, Edit. 1677.)

"Whosoever, (he again remarks,) doth wilfully break the line of *Apostolical Succession*, which is the very nerves and sinews of Ecclesiastical Unity and Communion, both with the present Church, and with the Catholic Symbolical Church of all successive ages; he is a schismatic, *(quá talis,)* whether he be guilty of heretical pravity, or not."—(*Just Vindication*, p. 62.)

Again, "I acknowledge that Episcopacy was comprehended in the Apostolic office, *tanquam trigonus in tetragono*, and that the distinction was made by the Apostles, with the approbation of Christ; that the Angels of the seven Churches in the *Revelation*, were seven Bishops; that it is the most silly ridiculous thing in the world, to calumniate that for a Papal Innovation, which was established in the Church before there was a Pope at *Rome;* which hath been received and approved in all ages, since the very cradle of Christianity, by all sorts of Christians, *Europeans*, *Africans*, *Asiaticks*, *Indians*, many of which never had any intercourse with *Rome*, nor scarcely ever heard of the name of *Rome*. If *semper*, *ubique*, *et ab omnibus*, be not a sufficient plea, I know not what is.—(*Ibid*, page 164.)

Then follow the two paragraphs which, in a recent letter to the *Morning Herald*, were partially quoted by Dr. Cumming; who, by the way, in stringing together passages which have no connection with each other, and in omitting sentences which would elucidate the author's meaning, has done grievous injustice (though, I believe, most unintentionally) to Bramhall, and other writers. In these passages the Archbishop would decline "excluding from all hope of salvation," or "condemning all as schismatics for want of Episcopacy, who want it out of invincible necessity;" for, as he says in another place, "it is charity to judge well of others, and piety to look well to ourselves." To which sentiment I most cordially respond. But how far Bramhall sympathized with that body to which Dr. Cumming belongs, may be learnt from the passage which *immediately follows* those quoted by the Dr.

"*Thirdly.* There are others, who have neither the same desires nor the same esteem of Episcopacy, but condemn it as an Anti-christian innovation and a rag of Popery, (which we know has been done by the Kirk of Scotland). I conceive this to be *most gross schism materially*. It is ten times more schismatical to desert, nay, to take away, (so much as lies in them,) the whole order of Bishops, than to subtract obedience from one lawful Bishop. All that can be said to mitigate this fault is, that they do it ignorantly, as they have been mistaught and misinformed. And I hope that many of them are free from obstinacy, and hold the truth implicitly in the preparation of their minds, being ready to receive it when God shall reveal it to them. How far this may excuse (not the crime, but) their persons from formal schism, either *a toto* or *a tanto*, I determine not, but leave them to stand or fall before their own master."—*Ibid*, p. 164.

Again, in his *Fair Warning to take heed of the Scottish Discipline*, he writes:

"If the Disciplinarians in *Scotland* could rest contented to dote upon their own inventions, and magnify at home that *Diana* which themselves have canonized, I should leave them to the best schoolmistress, that is, experience, to feel where their shoe wrings them, and to

purchase repentance. What have I to do with the regulation of Foreign Churches, to burn mine own fingers with snuffing other men's candles? Let them stand or fall to their own master. But to see those very men, who plead so vehemently against all kinds of tyranny, attempt to protrude their own dreams, not only upon their fellow subjects, but upon their sovereign himself, contrary to the dictates of his own couscience, contrary to all laws of God and man; yea, to compel Foreign Churches to dance after their pipe, to worship that counterfeit image which they feign to have fallen down from *Jupiter*, and by force of arms to turn their neighbours out of a possession of fourteen hundred years, to make room for their Trojan horse of Ecclesiastical Discipline, (a practice never justified in the world, but either by the Turk or by the Pope,) this puts us upon the defensive part: they must not think that other men are so cowed or grown so tame, as to stand still blowing their noses, whilst they bridle them, and ride them at their pleasure. It is time to let the world see that this discipline, which they so much adore, is the very quintessence of refined Popery, or a greater tyranny than ever *Rome* brought forth, inconsistent with all forms of civil government, destructive to all sorts of policy, a rack to the conscience, the heaviest pressure that can fall upon a people, and so much more dangerous, because, by the specious pretence of a *Divine Institution*, it takes away the sight, but not the burden of slavery. Have patience, reader, and I shall discover unto thee more pride and arrogance, through the holes of a threadbare coat, than was ever found under a Cardinal's Cap or a Triple Crown. All this I undertake to demonstrate, not by some *extraordinary practices justified only by the pretence of invincible necessity* (a weak patrociny for General Doctrine,) nor by the single opinions of some capricious fellows, but by their Books of Discipline, by the Acts of their General and Provincial Assemblies, by the concurrent votes and writings of their commissioners.—(*Works*, p. 493.)

I am aware that Bramhall is complacently referred to by those, who much wish to convince themselves that the Divines of the Church of England recognised the validity of Presbyterian Ordination, though I have never been able to ascertain accurately the reason for claiming the Archbishop as an authority in their favour: it may, however, refer to his proceedings upon being translated from the

Bishopric of Derry to the Archiepiscopal See of Armagh, being thus made Primate and Metropolitan of all Ireland. I must confess that the circumstances referred to impress me most strongly with the conviction, that the Primate altogether disallowed the validity of Presbyterian orders; but the reader shall judge for himself, from the relation of the Archbishop's proceedings as given in his Life; only let him premise, that the period referred to was that of 1660-1, immediately upon the restoration of Charles II.

"Presently after this, each betaking himself to his own proper charge, the Primate went down into the country to visit his Diocese; where we cannot suppose, but he found great disorder among the servants, some smiting their fellows, in the so long absence of the Lord; many imbibing very strong prejudices from their education, in an evil time, both against his person and the doctrine and discipline of the Church; but by lenity and reproof, by argument and persuasion, by long-suffering and doctrine, he gained upon them, even beyond his own hopes. He used to say, 'Men must have some time to return to their wits, that had been so long out of them;' knowing, (as he observed in one of his speeches in Parliament, of Civil Government,) that *res facile redeunt in pristinum statum.* I shall give but one instance, (but it is a memorable one,) of his Grace's prudence in turning the edge of the most popular objection of that time against conformity. When the Benefices were called at the visitation, several appeared, and exhibited only such titles as they had received from the late Powers. He told them they were no legal titles, but, in regard he heard well of them, he was willing to make such to them, by Institution and Induction; which they humbly acknowledged, and intreated his Lordship so to do. But, desiring to see their *Letters of Orders*, some had no other but their Certificates of Ordination by some Presbyterian Classes, which he told them did not qualify them for any preferment in the Church. Whereupon the question immediately arose, '*Are we not Ministers of the Gospel?*' To which his Grace answered, that that was not the question, at least he desired, for peace sake, of which he hopes they were Ministers too, that that might not be the question for that time. I dispute not, said he, the value of your Ordination, nor those acts you have exercised by virtue

of it, what you are, or might do here when there was no law, or in other Churches abroad: but we are now to consider ourselves as a *National Church*, limited by law, which, among other things, takes chief care to prescribe about *Ordination*. . . . . By this means he gained such as were learned and sober; and for the rest, it was not much matter. Old governors do not much care about disputing, nor old generals for fighting; the less blood is shed, the more glorious is the conquest; when the war is civil, the less the ensigns are stained and torn, the nobler is the victory.—Just as I was about to close up this particular, I received full assurance of all I offered in it; which, for the reader's sake, I thought fit to add, being the very words which his Grace caused to be inserted into the *Letters* of one Mr. Edward Parkinson, whom he ordained at that time, and from whom I had them by my Reverend Brother and Neighbour, the Lord Bishop of Killalow. '*Non annihilantes priores Ordines* (SI QUOS HABUIT,) *nec validitatem aut invaliditatem eorundem determinantes; multo minus omnes Ordines sacros Ecclesiarum Forinsecarum condemnantes, quos proprio Judici relinquimus, sed solummodo supplentes quicquid prius deficit, per Canones Ecclesiæ Anglicanæ requisitum, et providentes paci Ecclesiæ, ut schismatis tollatur occasio, et conscientiis fidelium satisfiat, nec ullo modo dubitent de ejus Ordinatione, aut actus suos Presbyteriales tanquam invalidos aversentur: in cujus rei testimonium.*' By this prudence and moderation he greatly softened the spirit of opposition, and got effectually doubled the point he aimed at."

But still, be it remembered, Bramhall actually "*re-ordained*" *those who had* "*received the imposition of the hands of Presbyters only;*" thereby, to quote the objection of the Non-conformists themselves, "*virtually disowning the former ordination of their Ministers;*" which, as they allege, "is not only a light thing, but a heavy sin." But I shall take the liberty of introducing to the reader another case, which is not so frequently adduced as the last, and which occurred a very short time previous to Bramhall's translation to Armagh.

"One Micklethwait was by Dr. Walker presented to his Lordship, (when Bishop of Derry,) for resolution in that case which afterwards

troubled many, *viz.*, *Presbyterial Ordination*, which he had received when young, and not then skilled in Antiquity; with which the more he was acquainted, the more he was concerned. The Bishop of Derry was not willing to enter into it, till he had advised with the Bishops at London, to whom he propounded the case; and after their return, he proceeded to satisfy his conscience, *by giving him Episcopal Ordination.*"

Let any one read the *Ordination Service*, and ask himself, whether he believes that Archbishop Bramhall, and "the Bishops at London," would sanction so solemn a mockery as that of pretending to "*receive into the holy office of Priesthood*," a man who had already been admitted into the Office, and had had the Ministerial Commission conveyed to him by Presbyterian Ordination? Especially when he bears in mind, that the rule of the Church is, *Ordinatio non est reiteranda*, and that the reiteration of Ordination, as of Baptism, has ever been regarded as Sacrilege.

Bishop Cosin.

"You shall *not find that I ever said Presbyters had any power of rightful Ordination* in the judgment of antiquity; nay, you shall find the contrary, and that I greatly blame them, saying, *they will never be able to answer it, for presuming to take a power upon them, which was never given nor committed to them;* and that nothing but a case of necessity, *(reserving their wonted desire of Bishops*, where they are by no means to be had nor permitted,) can excuse them. I know it is the interest of the *Pope* and the *Jesuits*, with other of the like faction, to cry down the *Jus Divinum* of Episcopacy; and, as I never was, so, by the grace of God, I shall never be of that faction. But the question only is, whether there be such an absolute necessity and precept in that *Jus Divinum*, in all places, and at all times, as, where it *cannot* be put in practice, there, in such a case of necessity, the ordination of a Presbyter by a College of Presbyters, *(though altogether against the ancient and Apostolical Canons, for which they are to answer,)* shall be utterly void and invalid to all effects whatsoever."—*Works*, vol. iv. p. 448.

Archbishop Potter.

"Since the distinction of Bishops and Presbyters has been proved

to have been of Divine appointment, it necessarily follows, that the power of Ordination, which is the chief mark of this distinction, was reserved to the Bishops by the same appointment. Whence Aerius was reckoned among the Heretics of this age, chiefly because he gave Presbyters power to ordain, and consequently made them equal to Bishops; which Epiphanius imputes to his ignorance of the Scriptures; and proves hence, as from an undoubted principle, that Bishops and Presbyters were not of the same Order, because Presbyters had not power to ordain. . . . . If Presbyters had been believed to be invested with this power of Ordination, there had been no need for Novatian, who set himself up to be Bishop of Rome against Cornelius, to send to the remote parts of Italy for some obscure and ignorant Bishops, whom he made drunk, and then prevailed with them to ordain him: he might with more ease and reputation have received Episcopal Orders from some of the Roman Presbyters, who favoured his pretensions to the Episcopal chair. And the method which he was forced to take, would of itself give us a strong presumption, that in this age, (and that is in the middle of the third century,) it was the general opinion that Presbyters have not authority to confer Orders, though we had no farther proof of it. But the opinion of the Primitive Church in this matter will be put beyond dispute, if we compare the judgment concerning Ischyras, who was ordained by one Colluthus, a mere Presbyter, with that about the Presbyters ordained by Meletius, a schismatical Bishop. The latter, having been ordained by one who had the Episcopal character, were received as Presbyters, without being re-ordained; whereas Ischyras, having received his orders from one who had not power to give them, was reckoned as a mere layman."

"Thus it appears from the Scriptures, the nature of the Episcopal Office, and the sense and practice of the Primitive Church, that *none but Bishops have authority to ordain Ministers in the Church.*"—*A Discourse of Church Government*, pp. 284-5.)

Bishop Downame.

"We prove that the Apostles had the right of Ordaining;—that this right was from them derived to their substitutes, and to their successors; to their substitutes, as to *Timothy* in Ephesus, and *Titus* in Crete, to *Mark* at Alexandria, to *Polycarpus* at Smyrna, to *Evodius* at Antioch, to *Linus* at Rome, &c.; to their successors, as to *Simon* the the son of Cleophas, the successor of *St. James* at Jerusalem, &c.; that from these substitutes and first successors of the Apostles, the same

was derived to their successors, which, without all doubt, were the Bishops of the several Churches. And hereunto we may add the general consent of the Fathers and Councils; many of them affirming and confirming; not one, I say *not one*, denying the superiority of Bishops in Ordaining; the perpetual practice of all true Christian Churches, *not one* approved instance to be given to the contrary; and yet he (the refuter) shameth not to avouch the Bishop's right in ordaining to be but usurpation.—As touching Presbyters, that they have right to ordain, we see no warrant in the Word, but rather the contrary; no testimony of Fathers, no decree of Councils for it, but many testimonies and decrees against it; no approved example to warrant it; how then could he say the Presbyters have as good right to ordain as Bishops?—But, because he shall not carry the matter without proofs, this I will offer him; that *if he can bring any one pregnant testimony or example out of the Scriptures, any approved authority or example out of the ancient Fathers, Councils, or Histories of the Church, proving that the Presbyters had, by and of themselves, an ordinary power or right to ordain Ministers, I mean Presbyters and Deacons, I will promise to subscribe to his assertion. But if he cannot do this, as I know he cannot, then let him for shame give place unto the Truth.*"—(Bishop Downame's *Defence*, book iii. ch. iv. sect. 18.)

Bishop Beveridge.

"To explain this more fully to you, it will be necessary to instance in the several parts of the Apostolical office, and to shew how Christ, according to his promise, is always present, by His Holy Spirit, at the performance of them. Now the first and principal part of this office is the Ordaining others into it, and giving them power to Ordain others, and so successively, to the end of the world; which is necessarily supposed in the promise itself, as that without which it could never be fulfilled."

"The first, therefore, that were ordained into this office, were ordained by Christ Himself."—(*Theological Works*, vol. i., p. 9, Edit. 1844.)

"Hence the Apostles, being thus ordained and instructed by our Lord, took special care to transfer the same Spirit to others which they had received from Him. But this they could not do after the same manner, as Christ had done it to them, even by breathing upon them; for that way was peculiar to Christ, from whom the Spirit proceedeth. Wherefore, they, being doubtless directed thereto by the same Spirit,

transmitted it to others by laying their hands upon them, which was the old way that had been used in the Church before; for so Moses communicated the Spirit of wisdom to Joshua, thereby constituting him his successor in the government of Israel, even by laying his hands upon him. Thus Paul and Barnabas were ordained by the special appointment of the Holy Ghost Himself; for it is said, that they, having "fasted and prayed, laid their hands upon them," and so sent them out; who, thereupon, are said in the next verse to be sent by the Holy Ghost; it being now conferred upon them by the imposition of hands. Thus St. Paul communicated χάρισμα τοῦ Θεοῦ, as he calls it, the gift of the Spirit, unto Timothy. And wheresoever we read that the Apostles ordained any, they still did it after this manner, even by laying their hands upon them; and that too whether they ordained them into their whole office, or else into any part of it."—(*Ibid*, p. 10.)

Thus, therefore, it is, that the Apostolical office hath been handed down from one to another, ever since the Apostles' days to our time, and so will be to the end of the world, Christ himself being continually present at such imposition of hands; thereby transferring the same Spirit which He had first breathed into His Apostles, upon others successively after them, as really as He was present with the Apostles themselves when he first breathed it into them. Insomuch, that they who are thus ordained are said to be made Bishops by the Holy Ghost Himself, as well as the Apostles were. By which means the Holy Catholic Church always hath been, and still is, truly Apostolical, as it is called in the Nicene Creed. And the several parts of the Apostolical office are now as effectually performed by their successors, and others ordained under them, as they were while the Apostles themselves lived. For it was not the persons of the Apostles, but their office, influenced and assisted by the Spirit of God, that made the Sacraments they administered to be valid, and their preaching of the Gospel so prevalent upon those that heard it."—(*Ibid*, p. 11.)

"Thank God that you have such a Clergy among you, as is ordained according to Christ's own institution, and endowed with the same Spirit which He breathed into His Holy Apostles, handed down from them to us, by a continued and uninterrupted Succession; which is the great glory of our Church, and that which you can never sufficiently thank God for: as, considering that by this means you have the Word and Sacraments so truly and powerfully administered

among you, that nothing but the extreme neglect of yourselves can hinder any of you from being happy for ever."—(*Ibid*, p. 43.)

Bishop Taylor.

"For to clear the distinction of Order, it is evident in antiquity, that bishops had a power of imposing hands, for collating of orders, *which presbyters have not.* What was done in this affair in the times of the Apostles I have already explicated; but now the enquiry is, what the Church did in pursuance of the practice and tradition apostolical? The first and second canons of the Apostles command, that two or three bishops should ordain a bishop, and one bishop should ordain a priest and a deacon. *A presbyter is not authorized to ordain; a bishop is.* St. Dionysius affirms, *Sacerdotem non posse initiari, nisi per invocationes episcopales,* and acknowledges no ordainer but a bishop. *No more did the Church ever;* insomuch that when Novatus, the father of the old puritans, did *ambire episcopatum,* he was fain to go to the utmost parts of Italy, and seduce or entreat some bishops to impose hands on him, as Cornelius witnesses in his epistle to Fabianus, in Eusebius. To this we may add, as so many witnesses, all those ordinations made by the bishops of Rome, mentioned in the pontifical book of Damasus, Platina, and others; *Habitis de more sacris ordinibus Decembris mense, presbyteros decem, diaconos duos,* &c. *creat S. Clemens: Anacletus presbyteros quinque, diaconos tres, episcopos diversis in locis sex numero creavit;* and so in descent, for all the bishops of that succession, for many ages together."—(*Episcopacy Asserted*, Sect. xxxii.)

"But will not necessity excuse them who could not have orders from orthodox Bishops? Shall we either sin against our consciences, by subscribing to heretical and false resolutions 'in materiâ fidei,' or else lose the being of a church for want of episcopal ordinations? Indeed, if the case were just thus, it was very hard with good people of the transmarine churches; but I have here two things to consider."

. . . . . .

"2. I consider that necessity may excuse a personal delinquency; but I never heard that necessity did build a church. Indeed, no man is forced, for his own particular, to commit a sin; for if it be absolutely a case of necessity, the action ceaseth to be a sin; but indeed, if God means to build a church in any place, he will do it by means proportionable to that end; that is, by putting them into a possibility of doing and acquiring those things, which himself hath required, of

necessity, to the constitution of a church. So that, supposing that ordination by a Bishop is necessary for the vocation of priests and deacons, as I have proved it is, and therefore, for the founding or perpetuating of a church, either God hath given to all churches opportunity and possibility of such ordinations, and then, necessity of the contrary is but pretence and mockery; or if he hath not given such possibility, then there is no church there to be either built or continued, but the candlestick is presently removed."—(*Ibid*, Sect. xxxii.)

"I hope it will so happen to us, that it will be verified here, what was once said of the Catholics, under the fury of Justina; 'Sed tanta fuit,' &c.; if it were put to our choice, rather to die than lose the sacred orders and offices of episcopacy, without which no priest, no ordination, no consecration of the sacrament, no absolution, no rite or sacrament, legitimately can be performed, in order to eternity."—(*Ibid*, Sect. xxxii.)

"If the canons and sanctions apostolical; if the decrees of eight famous councils in Christendom, of Ancyra, of Antioch, of Sardis, of Alexandria, two of Constantinople, the Arausican council, and that of Hispalis; if the constant successive acts of the famous martyr-bishops of Rome making ordinations; if the testimony of the whole pontifical book; if the dogmatical resolution of so many Fathers, St. Denis, St. Cornelius, St. Athanasius, St. Jerome, St. Chrysostom, St. Epiphanius, St. Austin, and divers others, all appropriating ordinations to the Bishop's hand; *if the constant voice of Christendom, declaring ordination made by presbyters to be null and void, in the nature of the thing;* and never any act of ordination by a non-bishop approved by any council, decretal, or single suffrage of any famous man in Christendom; if that ordinations of bishops were always made, and they ever done by bishops, and no pretence of priests joining with them in their consecrations, and after all this it was declared heresy to communicate the power of giving Orders to presbyters, either alone or in conjunction with bishops, as it was in the case of Aerius; if all this, that is, if whatsoever can be imagined, be sufficient to make faith in this particular,—then it is evident, that the power and order of bishops is greater than the power and order of presbyters, to wit, in this great particular of Ordination, and that by this loud voice and united vote of Christendom."—(*Ibid*, Sect. xxxii.)

"We have seen what Episcopacy is in itself; now, from the same principles, let us see what it is to us; and, first, antiquity taught

us it was simply *necessary, even to the being and constitution of a Church:* that runs high, but we must follow our leaders. St. Ignatius is express in this question; 'Qui intra altare est, mundus est, quare et obtemperat episcopo et sacerdotibus. Qui vero foris est, hic is est, qui sine episcopo, sacerdote, et diacono, quicquam agit, et ejusmodi inquinatam habet conscientiam, et infideli deterior est:'—He that is within the altar, that is, within the communion of the Church, he is pure, for he obeys the bishop and the priests; but he that is without, that is, does anything without his bishop and the clergy, he hath a filthy conscience, and is worse than an infidel."—(*Ibid*, Sect. xlv.)

"The pride and peevish haughtiness of some factious people, (again he writes,) that contemn their bishops, is the cause of all heresy and schism. . . . . The sum is this—the Bishop is the band and ligature of the Church's unity, and separation from the Bishop is διχοστασιας συμβολον, as Theodoret's expression is, 'a symbol of faction,' and he that separates is a schismatic.

"But how if the Bishop himself be a heretic or schismatic? May we not then separate? Yes, if he be judged so by a synod of Bishops; but then he is sure to be deposed too; and then, in these cases, no separation from a Bishop. For till he be declared so, his communion is not to be forsaken by the subjects of his diocese, lest they, by so doing, become their judge's judge; and when he is declared so, no need of withdrawing from obedience to the Bishop, for the heretic or schismatic must be no longer Bishop. But let the case be what it will, no separation from a Bishop, 'ut sic,' can be lawful; and yet, if there were a thousand cases, in which it were lawful to separate from a Bishop, yet in no case is it lawful to separate from episcopacy; that is the quintessence and spirit of schism, and a direct overthrow to Christianity, and a confronting of a Divine Institution."—(*Ibid*, Sect. xlvi.)

"I sum this up with the saying of St. Clement, the disciple of St. Peter, 'Si autem vobis episcopis non obedierint omnes presbyteri, &c., tribus, et linguæ non obtemperaverint, non solum infames, sed extorres à regno Dei, et consortio fidelium, ac à limitibus sancti Dei ecclesiæ alieni erunt;'—All priests, and clergymen, and people, and nations, and languages that do not obey their Bishop, shall be shut forth of the communion of Holy Church here, and of heaven hereafter. It runs high, but I cannot help it; I do but translate Ruffinus; as he before translated St. Clement."—(*Ibid*, Sect. xlvii.)

Dr. Barrow.

"If any man" (says Dr. Barrow) "be so dully or so affectedly ignorant as not to see the reason of the case, (the exercise of episcopal ordination and jurisdiction,) and the dangerous consequences of rejecting this ancient form of discipline; if any man be so overweeningly presumptuous as to question the faith of all history, or to disavow those monuments and that tradition, upon the testimony whereof even the truth and certainty of our religion, and all its sacred oracles do rely; if any be so personally contentious as to oppose the custom and current practice of the Churches through all ages down to the last age; so self-conceitedly arrogant as to condemn or slight the judgment and practice of all the Fathers, (together also with the opinion of the later most grave divines who have judged episcopal presidency needful, or expedient, where practicable,) so peevishly refractory as to thwart the settled order of the Church into which he was baptized, together with the law of the country into which he was born;—upon such a person we may look as one utterly invincible and intractable: so weak a judgment and so strong a will, who can hope by reason to convert?"—(*Of Obedience to our Spiritual Guides and Governors*, vol. iii., Sermon 24.)

Bishop Sage. *(Scotch.)*

Bishop *Sage* thus writes to *Mr. Meldrum.*—"'*Ordination* (you say) *is but a formality, a circumstance, a mode*;' '*Tis not necessary*;' and the same you say of "*uninterrupted succession.*' Sir, to find you so frankly granting my first two propositions, so often mentioned, and withal talking so concerning *ordination* and *succession*, I confess surprises me. How easy were it to prove the *necessity* of *ordination* from the Holy Scriptures? Your friends of the *Provincial Assembly* of London, in their *Jus Divinum Ministerii Evangelici*, have proved it pretty fully. At present I think it is enough to refer you to them. Only in a few words, let me shew that all the reason in the world pleads for it. What can be more evident than that we cannot be obliged in conscience to *own* any for our *spiritual governors*, and pay them suitable regards of obedience or submission, if they have not our Lord's *commission* to *govern us?* Whosoever pretends to act as a magistrate in any temporal kingdom, without the king's *commission*, is reckoned an *usurper*, and *invader* of the *royal prerogative*, and as such is obnoxious to the laws. Pray, shall the peace, and the order, and the establishment of temporal kingdoms make *regular commissions* so

necessary; and shall not the peace, the order, the establishment, the unity, the preservation, all the weighty interests of our Lord's kingdom here on earth do it?—If the standing of all other societies requires that *subordinate governors* should have authentic commissions from the *supreme*, the *head*, how much more must the standing of the Church require it? Church governors are *God's representatives*; they *preach* in His *name*; they make *covenants* and append *seals* to them in His *name*; in His *name* they *receive into* and *thrust out* of the communon of His Church. In a word, in His *name* they must *do every thing*, if they would do it *warrantably*. But how can they do *any thing* in His *name?* How can they represent Him any manner of way? How can they in any sense be called His *ambassadors*, His *proxies*, His *vicegerents*, without His *commission?* And now he gives no commissions *immediately*. How then can they have His commission, without receiving it from those He has enabled to give commissions to *act* in His *name?* Now, as I take it, to grant such commissions is to *ordain*; and to receive them is to be *ordained*. And whatsoever proves the *necessity* of *ordination* does likewise conclude the as great *necessity* of an *uninterrupted succession* of persons empowered to *ordain*, authorized by our Lord to give commissions to act in His name. For if such a *succession* is once *interrupted*, how shall it begin again? How shall commissions be had? Who is authorized to give them? There is a *necessity* of having them, and they are not to be expected *immediately* from heaven. Nay more, you shall not have travelled far in this road of thinking and reckoning on the great interests of the Church, and the concerns of souls, when you shall clearly see that few things can be more necessary than that all possible care be taken that *ordinations* be performed *regularly* and *canonically*."—(*Reasonableness of a Toleration of those of the Episcopal Persuasion*, p. 208.)

"From these and many more such Canons producible, (again writes Bishop Sage,) 'tis evident as light that, during all those centuries, (I may say during the first fifteen,) ordinations performed without bishops were never reputed valid. I dare confidently say you cannot produce *one* instance to the contrary. I can produce divers which were so performed, and therefore most solemnly condemned and repudiated." —(*Ibid*, p. 176.)

Bishop Stillingfleet.

"The universal consent of the Church being proved, there is as

great reason to believe the Apostolical Succession to be of Divine Institution, as the Canon of Scripture, or the observation of the Lord's day."—(*Ordination Sermon*, preached in 1684.)

"Now it cannot but seem unequal, not to allow the same force where there is the same evidence; and therefore our Church hath wisely and truly determined, that, 'since the Apostles' times, there have been three Orders, of bishops, priests, and deacons,' *and, in a regular well-constituted Church, are to continue to the world's end.—Ibid.*

It is hardly necessary to add that Stillingfleet wrote the *Irenicum*, (a work which is frequently referred to by the opponents of Episcopacy,) when only 24 years of age; that he subsequently confessed "there are many things in it, if he were to write again, he would not say; some which shew his youth and want of due consideration; others, which he yielded too far, in hopes of gaining the Dissenting parties to the Church of England;" and that he maintains the Divine Right of Episcopacy in many of his subsequent works.—See *Several Conferences between a Romish Priest, a Fanatick Chaplain*, p. 148; *The Unreasonableness of Separation*, part iii.; And *Ecclesiastical Cases*, vol. 1.

Dr. Brett.

"The Presbyterian Government can by no means be allowable, or indeed any other Church-Government than the Episcopal, there being no footsteps of any other government in or after the Apostles' days 'till the times of Reformation; and then Presbytery was first established at *Geneva* by *Calvin*, more thro' necessity than choice; and this was the first best plea they had for it, as *Mr. Hooker* has shewed in his Preface to his *Ecclesiastical Polity*. I shall therefore proceed to shew that, as we gather from divers passages of Scripture that there were two distinct Orders of the Clergy, one to preach and administer the sacraments, the other to govern and ordain the ministers, so also that these two Orders have continued, apparently distinct, from the Apostles' days downwards. I name only these two Orders at present, because I purpose to treat of the Deacons hereafter by themselves; they being apparently distinguished from these two, and inferior to both."—(*Account of Church Government*, p. 73.)

"And after all, can it be thought reasonable, or indeed lawful, for the *Church of England* to lay aside this *Primitive Order* of *Bishops*? Or so far to comply with the *Presbyterians*, or other *Dissenters*, as to allow their ordinations to be valid? This would be to act contrary to

a plain *Apostolical Institution*, and the constant practice of the whole *Catholick Church* in all ages and all places, from the first establishment of Christianity to the times of the Reformation."—(*Ibid*, p. 116.)

"But for my own part I am inclined to think that there are some truths which are always seasonable; I mean such truths as are always of consequence to preserve the honour and welfare of the Church of Christ; of which nature I conceive are these following, *viz.*, that Episcopacy is of Divine Right; that the College of Presbyters are the Bishop's Council; that to separate from our orthodox Bishops is schismatical; that schism is a damnable sin."—(*Ibid*, p. 451.)

Bishop Madox.

"Nothing, sure, but the impossibility of supporting his scheme, and proving the Parity of Presbyters and Bishops any *other way*, could have put Mr. N. upon *this* method of attempting it. He had indeed undertaken a difficult task, and must, therefore, have great allowances in the execution of it. The *sense* and *practice* of the whole *Christian Church* for fifteen hundred years, in a *Form* of Church Government, so *early*, so *universally*, so *constantly* received, were great obstacles. No instances of Presbyters executing the *distinguishing* Offices of a Bishop, no example of any man's being a Bishop one day, and reduced to a mere Presbyter the next, as must have been the case, had a Bishop, as is sometimes alleged, been *no more* than a *Chairman*, a Moderator, or *temporary President* of a Presbytery. No instances of *many* Bishops in places where there were *many* Priests; on the contrary, we always find *one* particular person mentioned as *the* Bishop, and *sole* Bishop of one particular City; even *where* there were *many* Presbyters."—(*Vindication of the Government, &c. of the Church of England*, p. 63.)

Charles Leslie.

"This Succession is preserved and derived only in the Bishops; as the continuance of any society is deduced in the succession of the chief governors of the society, not of the inferior officers. Thus, in kingdoms we reckon by the succession of the kings, not of sheriffs or constables; and in corporations, by the succession of the mayors or other chief officers, not of the inferior bailiffs or sergeants: so the succession of the Churches is computed in the succession of the Bishops, who are the chief governors of the Churches, and not of Presbyters, who are but inferior officers under the Bishops.

"And in this, the matter of fact is as clear and evident as the succession of any kings or corporations in the world."—*Works*, vol. vii. p. 102.

Henry Dodwell.

"*I do not know how to excuse these persons from presumption*, in *presuming* to *act* in *His name*, without any *power* received from *Him* to do so; to make *promises*, and enter into *obligations*, wherein they will concern *Him* as a *party*, and to think to *oblige Him*, without any *leave* received from *Him*. Nor can they really pretend themselves *forced* to use *such means* by any *necessity* whatsoever. They may indeed be reduced to a *necessity* of *wanting* the *Ordinances*, and they have reason to believe themselves *actually* reduced to *that necessity*, when they cannot have them without the *sin* of *usurpation*. But no *necessity* can oblige them to venture on the guilt of that, or any other *sin*, that they may obtain them. And though such a *necessity* as this is, when they cannot procure the *sacraments* by any *compliances* whatsoever, much less by *unsinful* ones, may make their case in *equity* relievable *without* the *sacraments*, if they do observe the *moral duties* of religion; yet the presuming to *assume* an *authority*, without *leave* to do so, is so far from gaining them the *legal advantage* of *sacraments* so administered, as that it is the most likely way to forfeit their title to the *equity* of it, when they use *sinful means* of coming by it. I have elsewhere observed the example of *Saul* to this purpose, who had certainly fared better, if, in the absence of *Samuel*, he had only made use of those *moral duties*, which even *laicks* may use without danger of *usurpation*, than he did by presuming to *offer sacrifice* without a *lawful authority* to do so."—*(Separation of Churches from Episcopal Government proved Schismatical*, p. 421.*)*

"*No other ministers have this authority of administering the Sacraments, but only they who receive their Orders in the Episcopal communion.* This I shall endeavour to prove by these degrees:—1. That the authority of administering the Sacraments must be derived from God. 2. That though it be derived from Him, yet it is not so derived without the mediation of those men to whom it was at first committed. 3. That it cannot be so derived from those men to whom it was at first committed, without a continued succession of persons orderly receiving authority from those who had authority to give it them, from those first times of the Apostles to ours at present. 4. That this authority is to be expected nowhere now but in the Episcopal

Communion. . . . . The consequent whereof will be, that all *Ordinations*, and *all administrations of the Sacraments*, derived from any *multitudes* or *persons*, on account of their *general right of governing themselves*, without *an express donation from God*, are not only *irregular* but *invalid*, and such as can neither, in conscience, oblige any subjects to submit to them, nor encourage any, who are otherwise willing to submit, to expect any benefit from them."—(*Ibid*, pp. 424-5.)

Dr. Hickes.

"It grieves me always, when I consider to what difficulty the ministers of the *Presbyterian Churches Abroad* have been put, to answer the questions about their mission; and what shifts and evasions their defenders among us have also been put to, in their attempts to defend it. And therefore I must say it again, the greatest and truest charity to the Reformed Churches, and the whole Reformation, is to exhort them to take the same mission that we have retained, as the only true and indisputable mission of the Holy Catholic Church. I think the nature of Christian charity obliges us, upon Catholic principles, *to write them up to our Church, and not, as the manner of some hath been, to write our Church down to them.*"—(*Preface to the Divine Right of Episcopacy Asserted*, p. 50.)

"If, then, the Apostolical or Episcopal form was ordained by Christ, for the perpetual and unalterable polity of His Church, as all Christianity in all ages believed for fifteen hundred years, then let all the clergy write for it, expecting the protection of their great Lord here, and their reward from him hereafter, when they must give an account of their stewardship, and the authority he hath committed to them for the government of his people."—(*Preface, &c.*, p. 48.)

Robert Burscough.

"Among the Innovators, I doubt, we shall find the second sort of your teachers, which I have mentioned, and these are they who claim a title to the *Ministry*, as being ordained by Presbyters."—(*Discourse of Schism*, p. 96.)

"We do not find in *Scripture*, that to mere *Presbyters* any such authority was ever committed; nor are there any footsteps of it in antiquity. But if they must be thought to have quitted it presently after the *Apostles' days*, there were never men that, at such a vast distance of place, so universally, and all on a sudden, conspired to degrade themselves, and to yield up their rights tamely, without any complaint. Yet with so much artifice must they be imagined to have

betrayed their trust and covered their shame, that no discovery was made of it for fifteen hundred years. We hear of no claim of any such power made by any *Presbyters* before the *fourth century*, when *Aerius*, and others, opposed *Episcopacy:* But they were expelled from the *Churches*, and could no where gain an establishment; nor are they of such a character as may give reputation to any cause.

"Yet, if mere *Presbyters* might constitute others of their own character, it doth not follow that they could ordain *Timothy*, who was a *Bishop*, and had jurisdiction over them, as I have shewed in another place. They could not give what they never had, nor communicate a power which they had never received. Thus the *Fathers* argue in the case. And on another occasion, *Salmasius* himself asserts, that such reasoning is good concerning the conveyance of an authority which is of *divine institution*, as that is, which is now in question."—*Ibid*, pp. 98, 100.

"It is to be observed, that *St. Paul* himself ordained *Timothy*, and says to him on that occasion, '*I put thee in remembrance that thou stir up the gift of God which is in thee, by the putting on of my hands.*' And if he condescended to call to his assistance some inferior officers for the greater solemnity of the action, it does not follow that they could do it of themselves without him; and much less, that they could do it in opposition to him, or any other that should be in the same station."—*Ibid*, 101.

"I have now enquired what title your pastors have to the Ministry; whether they pretend to it, as being ordained by Presbyters, or by the people; and can find nothing of validity in it. If they can demonstrate it to be good, let them produce their strong reasons for it. But if no just defence can be made of it, then, according to the doctrine of their brethren, expressed in the last section, they '*mock God, to serve their own turns: they profane the sacred function, and make a trifle of the sin:* they are the *troublers of the people, and the subverters of souls:* they are *plain impostors* and *usurpers of the* broad seals *of heaven:* they are the *disturbers of all right*, and the *Phaetons that burn up the* spiritual world: they intrude *themselves into a trust*, even the *highest trust, which was not committed to them;* and therefore are to be reckoned amongst those that are *branded as profligately wicked*, and guilty of *impudent falsification.*'

"If this sounds harsh, I hope you will remember that it is the language of your brethren; and if your pastors would make fit reflections on it, I might hope that they would not esteem me their

enemy for dealing plainly with them, but rather be thankful for my endeavours to *save them with fear*, and by a faithful representation of their condition to bring them to repentance. I doubt many of them are hindered from this by their numerous followers; and therefore charity does the more constrain me to warn you, not to be partakers with them any longer in dividing the Church; not to assist or encourage them in giving such deep wounds, as they do, to the Body of Christ.

"There may be other cases of schism which are perplexed and difficult, but yours is not of that number. For to sum up all,

1. You have forsaken a Church, to which, by your own confession, your conformity was lawful. You have abandoned the whole Episcopal Communion, and thereby, in effect, you renounced all right to the Ministry and Sacraments.

2. You have not only deserted those who, by your own acknowledgments, are lawful pastors, but, to their great disturbance, and a farther breach of unity, you have brought within their line, and in opposition to them, other guides of your own choosing.

3. These, for the most part, are such as had no Episcopal, or real Ordination. So that you have exceeded the *Novatians*, *Donatists*, and *Meletians*, who had their proper Bishops; and these, upon their repentance of their irregularities, were received by the Church into the same station which they possessed before the time of their separation. But no part of the ancient Church ever admitted of a pastor of your way. None ever approved your *Presbyterian* and *popular Ordinations*. When one of the former sort did first appear, it was condemned as null and void, by the third Council of *Alexandria*. And the other, till of late, was never heard of in the *Christian* world.

"Thus have I laid before you a just account of your state, as you are divided from us; and to clear it, I have given you the true character of your preachers; I mean, as they are such, and bear their part in the schism. It is only on this occasion that I have meddled with them, and now exhort you, with all earnestness, to *depart from the tents of those men, lest ye be consumed in their sins.*"—(*Ibid*, pp. 109, 112.)

Luke Milbourn.

"Our original proposition was, that none ought to take upon them to teach or govern the Church of God, but such as are *lawfully called* to that weighty work. And having proved that proposition already,

by several reasons, for a further confirmation of the same truth, we must enquire,

"*Secondly*. What those *Officers* were, who were Commissioned by our Saviour and his Apostles to teach and govern the Church. And we cannot answer this question in better words than those of our holy Mother, the Church of *England*, in her Preface to the Book of Ordination: 'It is evident to all men, (says she,) diligently reading holy Scripture, and ancient authors, that from the Apostles' time there have been these three Orders of ministers in *Christ's* Church, *Bishops*, *Priests*, and *Deacons*.'

"And our Church asserts farther, according to our proposition, that 'These Offices were evermore had in such reverent estimation, that no man, by his own private authority, might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as were requisite for the same; and were also by public prayer, with imposition of hands, approved and admitted thereunto.' Of these three Orders or degrees of teaching and governing Officers in the Church, we meet with frequent and distinct mention in Scripture, and of no more, as we shall prove hereafter."—(*Legacy to the Church of England*, pp. 59, 60.)

"We must first take notice of those Church Officers who are of the highest Order; and those are *Bishops*, to whose office neither heretics nor schismatics of older days ever made any objections. And, indeed, they would have passed for little less than madmen, in those days, who should have denied the Divine Original of the government of the Church by Bishops."—(p. 65.)

"We have thus far proved the Order of Bishops superior to that of Presbyters, from the beginning; and, I must confess, I have never seen anything yet, in the writings of our most learned adversaries, which has amounted to more than mere cavilling and sophistry against such Bishops."—(p. 78.)

"If, in spite of all our charity and tenderness for them, the censure should fall heavily upon our brethren of the Reformation, we cannot yet renounce those truths, of which we have the clearest evidence in the world, for their sakes. That old saying, 'I love *Plato*, and I love *Socrates*, but I love Truth better than either of them,' ought to take place here."—(pp. 285-6.)

Dr. Bowden.

Dr. Bowden, in his *Apostolic Origin of Episcopacy*, remarks, "It

may be observed, that those who assert the Divine Institution of Episcopacy, must necessarily be supposed to maintain, that a Church which rejects Episcopacy, or cannot possibly obtain it, (which is placing it upon the most favourable ground,) is, *quoad hoc*, imperfect and unsound. For if Episcopacy rests upon Divine Institution, then a Presbyterian Church, which wants Episcopacy, wants a Divine Institution; and, consequently, in a very important point must be defective."

Archdeacon Daubeny.

"The Commission to administer the Sacraments of the Church was originally delivered by our Saviour to His Apostles, accompanied with a power to invest others with the same important office. From this Divine fountain all authority in this case must be derived.

"From whence it has followed, that a regular reception of the Divine Commission, through the channel appointed to convey it, has been a circumstance which, in every age of the Church, from the times of the Apostles down to the present day, has been considered *essential* to the validity of the ministerial office."—*Appendix to Daubeny's Guide to the Church*, p. 260, &c.

Archbishop Laud.

"This I will say, and abide by it, that the calling of Bishops is *jure divino*, by Divine Right."—*(On Church Ritual*, p. 347.)

To whose testimony we may add that of the author of Εικων Βασιλικη.

"As for examples and practice of the Church, or testimonies of histories, they (the Presbyterians) are wholly destitute; wherein the whole stream runs so for Episcopacy, that there is not *the least rivulet* for any other."—(p. 145.)

Extracts from *The Beauty of the Church of England, &c.*

"Here then, let us consider and beware of the fatal progress of error. *Calvin* and the Reformers with him, set up Presbyterian government, as they pretended by necessity; but still they kept up and possessed the highest regard to the Episcopal character and authority. But those who pretend to follow their example, have utterly abdicated the whole Order of Episcopacy as Anti-christian, and an insupportable grievance; while at the same time they would seem to pay the greatest reverence to these Reformers, and ought to pay much

more to the authority of the first and purest ages of Christianity; whose Fathers spoke all the high things before quoted, in behalf of Episcopacy.

"And, therefore, if these can be answered, so may all that can possibly be produced, or framed in words.

"And there is no remedy left to the Presbyterians, and other Dissenters from Episcopacy, but to deny all these by wholesale, to throw off all antiquity, as well in the first ages of Christianity, even that wherein the Apostles themselves lived and taught, as well as all ages since; and to stand upon a new foundation of their own invention.

"But how absurd and vile is it for them to argue against, and deny a matter of fact so proved, and an institution so universally admitted and received for Divine, by the universal consent, testimony, and joint authority, of all the holy Bishops, Saints, and Martyrs, and by the whole Christian Church in all ages and places; as if all Christians, from Christ to this present time, had been all deluded fools, and our *English Dissenters* the only wise men in matters of religion that ever were in the world, and knew the sense and meaning of the Scripture, and the practice of the Apostles, better than those who lived in the Apostles' times, and transmitted those sacred oracles to us.

"But this shews the desperateness of their cause, and the impregnable bulwark of Episcopacy, which stands upon so many clear and authentic evidences, as can never be overthrown, but by such topics as must render Christianity itself precarious."—(*Ibid.* p. 323.)

"And here I cannot forbear observing, how much we of the Church of *England* are bound to acknowledge the goodness, and to praise, magnify, and adore the name of the most High God, in that we are born and bred, and still live in a Church, wherein all the means of Grace are as truly and effectually administered to the salvation of souls, as they were by the Apostles themselves. For the Bishops and Pastors of our Church have derived their Commission by an uninterrupted succession, and imposition of hands, begun by the Apostles, and have been continued and preserved entire in our Church through all ages, from the Apostles' days to this present time; and so are truly and properly their lawful successors."—(*Ibid*, p. 326.)

"As for the pretence that the succession of Bishops has been broke, this is morally impossible; because it has been a received doctrine in every age of the Church, from the Apostles' days to the present time, that no Ordination was valid but that of Bishops. This doctrine has been a constant guard upon the Episcopal Succession. For seeing it

was universally believed that Bishops alone could ordain, it was morally impossible, that any persons could be received as Bishops, who had not been so ordained.

"Now is it not morally impossible, that in our Church any one should be made a Bishop without Episcopal Ordination? Is there any possibility of forging orders, or gaining a Bishoprick by any other means? No, it is morally impossible; because it is an acknowledged doctrine amongst us, that a Bishop can only be ordained by Bishops.

"Now as this doctrine must necessarily prevent any one being a Bishop without Episcopal Ordination in our age, so it must have the same effect in every other age as well as ours; and consequently it is as reasonable to believe, that the Succession of Bishops was not broke in any age since the Apostles, as that it was not broke in our own kingdom within these forty years: for the same doctrine which preserves it forty years, may as well preserve it forty hundred years, if it was equally believed in all that space of time.

"If, then, an authority to administer the Word and Sacraments, can no otherwise be had, than by an uninterrupted succession of men from Christ empowered to qualify others, then I desire to be informed how any layman, or number of laymen, considered as such, can any more make a Priest, or Commission a person to officiate in Christ's name as such, than they can enlarge the means of Grace, or add a new Sacrament for the conveyance of spiritual advantages."—(*Ibid*, p. 327.)

"And therefore, whosoever suppresses, despises, usurps, and endeavours to take away this Divine Ordinance, opposes Christianity itself, and consequently can be no Christian, but a perfect sinner.

"And it may as well be affirmed, that no Gospel shall be preached, no Sacraments administered, no peace and order maintained, nor any discipline exercised in the Church, which are things of everlasting necessity, and must be preserved through all ages to the world's end, as to affirm, that there has not, or shall not be a constant succession of officers, by whom these things shall be done.

"For if there be no uninterrupted succession, then there are no authorized Ministers from Christ; if no such ministers, then no Christian Sacraments; if no Christian Sacraments, then no Christian Covenant; and if no Christian Covenant, then no Christian Church, according to the Order of Christ.

"So that it is an ancient, Catholic, and a substantial truth, and evident, both from Scripture and ecclesiastical history, that there never was any Christian Church, true Ordinations, or Christian Sacraments,

without Episcopacy; no one instance can be produced in proof that there was, from the Apostles' days to this present time; except some upstart sects, which have risen of late, may be called Churches, who take upon them to thrust out teachers into the world without Episcopal Orders, to the great disturbance of the Church, and the peril of men's souls: Whose preaching, therefore, has been justly reckoned no other than the prating of seducers and false teachers, their baptisms no better than common washings, and their ordinations of no more force, than sending any upon an ordinary errand.

"If, therefore, we would continue in covenant with Christ, and receive the Grace and benefits of His Ordinances, we must receive them through such hands as He has authorised for that purpose, to the end we may be qualified to partake of the blessings of them. For as a true Priest cannot benefit us by administering a false Sacrament; so a true Sacrament is nothing, when it is administered by a false uncommissioned minister."—(*Ibid*, p. 330.)

"If these are matters of fact, and the real truth of the case, (as they certainly are,) what is the reason this truth must be so carefully suppressed? Is it because the doctrine is of a light and trivial nature, and affects the condition of no one, whether it be true or false? This, indeed, would be a plausible reason for such a manner of proceeding. But this, it seems, is not the reason. No, the doctrine is of too great importance to be published; and great numbers of men are so deeply concerned in the consequences of it, that it must not be believed. It unchurches, it is said, the Kirk of *Scotland*, all our Dissenters at home, and most of the Protestant Churches abroad; and therefore the principle cannot be good, as being attended with a consequence so evil. But if where there are no Bishops, there are no Priests, and if, (as is universally acknowledged,) where there are no Priests there is no Church, then the Protestant Churches, either here or elsewhere, that are destitute of Bishops, are in reality no Churches, however they may be improperly dignified by that title. But does the Order of Bishops cease to be a Divine Institution merely upon this account? and must the necessity of Episcopal Ordination be given up, purely to compliment those who have wilfully abandoned it, and presumptuously despise it? Alas! the positive Institutions of the Gospel do not become unnecessary because great numbers are involved in the mischiefs which attend a disobedience to them; nor is a doctrine ever the less true, although it were the interest of the whole world to have it false. If these doctrines are really founded upon the divine

law, then, indeed, it is plain and certain matter of fact, that all those persons I have been now speaking of are effectually unchurched. And this, indeed, is a very great mischief. But then, they only must answer for it, with all the sad and terrible consequences that follow from the want of a valid ministry and valid sacraments, who have been themselves the occasions of it. *It is not the Divine Institutions that unchurches them, but their own wilful disobedience to them. And those doctrines are not false because they are unchurched, but they are unchurched because these doctrines are true.*

"But truth must not be obstructed, that evil consequences may not be run into; for if it must, then the whole Christian Dispensation must be taken away as hurtful, by reason of the sad consequences of it to wilful, slothful, and wicked men; which is abominable, vile, and base, to the last degree, once to believe or imagine that it may.

"And, therefore, let consequences be never so terrible, men must look to themselves, and endeavour to escape them. Truth is not less *truth*, for any mischievous consequences that men involve themselves in by departing from, or not coming up to it. Truth is immutable, and standeth firm for ever, let consequences be what they will; and 'tis only by this test that all doctrines may be tried, and 'tis by this we can safely determine.

"So that the best way to avoid ill consequences, is closely to follow the holy institutions of our Lord and Master, and not by false refinings to set ourselves up as wiser than He.

"Since, then, the power, the mission, the authority of the ministry, is constituted and commanded by God for a perpetual ordinance; since it is enjoined by Him, whom all things in heaven and earth obey; since the religion of Christ cannot be duly propagated and effectually supported without a constant succession of Bishops and Priests; since it is appointed to be for ever observed in the Church; since it has been sealed with the blood of the best men, the Christian martyrs! confirmed by the unanimous consent of Fathers and Councils; since those who usurp and oppose this ministry, oppose religion itself, and act in disobedience and rebellion against the laws of God, and have been constantly condemned by the Church in all ages; will any man, after this, dare to vilify this divine institution? Will any man in his senses pronounce an institution so given, and so ratified by God Himself, unmeaning and unimportant? Can we imagine that it was asserted by the most learned men, of the most early ages of Christianity, without knowledge? or obeyed by the most holy, even unto

death, without conscience? or reverenced by the whole Church of God, without reason? And shall we, after all this, contemn and lay aside this divine institution, because latitudinarians, libertines, and insolent and obstinate schismatics and enthusiasts despise it? Shall their false opinions, and prejudices, and secular interest, weigh against God's authority and the inspirations of his Holy Spirit, against the unanimous consent and joint authority of Apostles and Martyrs, Fathers and Councils, and the whole Church of God in all ages of Christianity! God forbid! Woe! eternal woe be to him that fighteth against God; that striveth with his Maker, that labours to cancel the righteous acts of his eternal decrees.

"Whatever, therefore, is appointed by the instigation and artifice of human policy, in order to change, new model, and abrogate the sacred hierarchy, to disturb, violate, and destroy this positive Institution of God, is impiety, is sacrilege, is rebellion against heaven, is an invasion and infringement upon Christ's own authority.—(*Beauty of the Church of England*, pp. 332-5.)

Peter Du Moulin.

The following remarks on the Scotch Schism, by the son of an eminent French Protestant Minister, will be read with interest.

Peter Du Moulin the younger, in a letter to a "Scotchman of the Covenant," 1639-40, thus writes: "Whereas in one of your petitions to his Majestie you are confident that *your neighbour Churches will approve all your proceedings;* your neighbour Churches of France have solemnly disapproved all your proceedings, and herein given good satisfaction to his Majestie: For it was ever farre from our wishes that your conformitie with the Reformed Churches of France should be misapplied as a pretence of your expulsing of your Bishops, much lesse a president for you to take armes against your gracious Soveraigne. Wherefore I will endeavour to remove that false colour set upon the violent counsels of the Covenant, and shew to the world that for your differences with Episcopall authoritie, which are now broken into a quarrell, you had neither president nor encouragement from us."—p. 2.

"The French, indeed, have no Bishops; but they never put down Bishops, nor induced others to put down Bishops: And you know that our Saviour puts a difference between *breaking of commandments, and teaching men so.* Now to have Bishops *is a commandment*, and not of the least; for it is an Apostolicall Order. Suppose, then, that the

French *breake it, yet they doe not teach men so.* And I will endeavour to shew you that they teach men otherwise; and that it is necessitie, not choice, that keepeth them from Episcopall Order. But the Scots *break that commandment, and teach men so;* and represent the Antichrist in no other habit than a Rochet and a Miter."—(p. 6.)

"I wish for your own good, that the Churches of Scotland would yeeld to Bishops as much power as Calvin doth, even the power of censures, and of presenting and ordaining priests. . . . It is not the use, but the abuse of Bishops, that Calvin and the Reformed Churches of France reject."—(p. 12, 13.)

"My Reverend Father, Doctor Du Moulin, in his *Buckler of the Faith,* is altogether for *Episcopacie,* and proveth the antiquitie of it, and that it began a yeere after our Saviour's death; and sheweth how the Apostles were the founders of that Order."—(p. 16.) "In the conclusion, hee craveth a favourable construction of all that the Reformed Divines of these Churches wrote against Bishops: *If sometimes* (saith he) we speake against the authoritie of Bishops, we condemn not Episcopall Order in it selfe, but speake onely of the corruption which the Church of Rome hath brought into the Episcopacie, making it a temporall principalitie, depending upon the Papall throne."—(p. 18)

He then gives seven reasons why the French Reformed Churches have no Bishops, and says, "Of all these reasons there is none that can serve your turne: wherefore our want of Bishops cannot be a president for your putting down of Bishops;" (p. 27) and adds, "the truth is, neither you nor they have a settled discipline." (p. 28)

In conclusion, I would remark, in the language of Thomas's admirable *Answer to Owen,* (which is strongly recommended by Dr. Hickes,) that, "though Bishops Jewel, Morton, and Bilson, with many more Protestants, are cited in favour of our (Presbyterian) Author, we reply, that few remarks had been found among our *English* Divines, to favour the Pleader's cause," (referring to Owen's *Plea,*) "had not their tenderness to their Protestant Brethren abroad, made them drop some expressions, which this author, and others at the time, make use of to prove their

settled judgments. But *it is by no means fair to catch at an occasional word here and there, (men's charity sometimes carrying them beyond the strictness of their judgments, especially in doubtful times,) and set that to confront their well settled judgments and practice.* . . . . Our Church, ever since the Reformation, had three Forms of Ordination, one for *Deacons,* another for *Priests,* and a third for *Bishops,* as the *Preface* before them plainly mentions. All our Divines give their assent and consent to these Orders. Yet some *charitable expressions,* uttered by some of our Divines heretofore, in favour of the Reformers beyond the Sea, must now *be thrown in their teeth,* to make them a different Church of England from the present."—(Page 98. See, also, some valuable remarks on the 13th *Eliz.,* c. 12, pp. 101, 104.)

E. C. HARINGTON.

The Close, Exeter, Sept. 13*th*, 1851.

To the Editor of the Morning Chronicle.

LETTER III.

THE CONSECRATION OF THE SCOTCH BISHOPS IN 1610.

SIR,

No sooner is the case of Morrison disposed of, than other instances are advanced, to prove that "Presbyterian Orders have been admitted" by the Bishops of our Church, and that they have acted upon such admissions. We are informed, by a writer in the *Morning Herald*, that "in 1610, when three Scotch Presbyters came to London for Consecration, Bishop Andrewes raised the question of their ordination; whereupon Archbishop Bancroft maintained the validity of Presbyterian ordination when Bishops could not be had, 'otherwise it might be doubtful if there were any lawful vocation in most of the reformed Churches.' The rest applauded, Ely acquiesced, and by their Consecration Presbyterian orders were admitted."

This statement is, I am aware, made on the authority of Spottiswood; but if historical truth had been aimed at, it should have been stated that Heylin and other writers give a very different solution of the difficulty which occurred:—"As the learned Heylin (writes Collier) represents the matter, Bancroft went upon a much more defensible principle (than the recognition of Presbyterian Ordination); he argued there was no necessity the Scotch Bishops should pass through the intermediate orders of Deacon and Priest; for that the Episcopal character might be fully conveyed at a single Consecration; and for this he cited some considerable precedents in the ancient Church."—(*Eccl. History*, vol. vii., p. 363.) "We have information from other hands, (writes Skinner,) that Dr.

Bancroft added a more convincing solution, and the only solution which could give satisfaction to a man of Ely's (Andrewes) strict principles, that, according to many examples in the Primitive Church, the Episcopal Order included all below it, and consequently the regular conferring of it supplied every real or supposed defect."—(*Ch. Hist.* vol. ii., p, 252.) Carwithen, and other writers, upon the authority of Neale, etc., ascribe the above opinion to Abbot:—"Andrewes, Bishop of Ely, required that, before the Consecration, the Scottish Prelates should be ordained priests: . . . Abbot, Bishop of London, was of opinion that there was no necessity of passing through the inferior orders of Deacon and Priest, but that the Episcopal character might be conveyed at once. The difficulty was settled according to the suggestion of Abbot, and the three Scottish Prelates were accordingly consecrated in the Chapel of London House." The cases referred to by Bancroft, or Abbot, are those of St. Ambrose, Eusebius, and Nectarius. This places the question in a very different light; and, as regards the assertion in the *Herald*, it assuredly would require very strong testimony to prove that Dr. Bancroft, who preached the celebrated Sermon at St. Paul's Cross in 1588, (which so irritated the Scotch Presbyterians that they petitioned the Queen to dismiss him from his chaplaincy,) had admitted the validity of Presbyterian orders in 1610! In that sermon Bancroft asserted, that "it is most manifest that there hath been a diverse government from this (the Presbyterian) used in the Church, ever since the Apostles' times." And, again, he says, "A very strange matter, if it were true, that Christ should erect a form of government (by Presbyters) for the ruling of his Church, to continue from his departure out of the world until his coming again, and that the same should never be once thought of or put in practice,

for the space of fifteen hundred years!"—(See *Letter, supra*, pp. 19, 28.)

It is interesting to observe that Malcolm Laing, a Presbyterian writer, concurs in the solution which is given above of the difficulty which occurred at the Consecration in question. "As the Scottish Prelates, (writes Laing,) were not yet adopted into the apostolical order, three of their number were summoned to Court to receive Consecration. Their Ordination even to the Priesthood was questioned; but the objection was overruled, lest their former Presbyterian vocation should appear invalid; the subordinate order of Priesthood *was included*, or supposed to be included, *in the Episcopal;* and *was supplied*, if defective, by the regular *Consecration* of these Scottish Bishops." —(*History of Scotland*, vol. iii., p. 66.) And again, in speaking of the Consecration of the four Prelates in 1662, he says—"The danger which had threatened the extinction of English Episcopacy during the usurpation, had not inspired moderation. At the Consecration of Spottiswood, the subordinate orders of priesthood had been *conferred* or *supplied* by the Episcopal character; but Sharpe and Leighton were required, before they could be consecrated, to submit to Episcopal Ordination, as Deacons and Priests."—(*Ibid*, vol. iv., p. 22.) Unless, therefore, the writer in the *Herald* can throw any new light upon the subject, I shall conclude, that the admission of Presbyterian orders, by the Bishops who consecrated the Scottish Prelates, is still *to be proved.*

E. C. HARINGTON.

The Close, Exeter, Sept. 18, 1851.

EXETER:

PRINTED BY W. & H. POLLARD, NORTH STREET.

MDCCCLI.

A FEW WORDS

IN

ANSWER TO THE REV. W. GOODE'S REPLY

TO

Archdeacon Churton & Chancellor Harington,

ON THE LV. CANON, &c.:

BY E. C. HARINGTON, A.M.,

CHANCELLOR OF THE CATHEDRAL CHURCH OF EXETER.

"These things are not mere trifles, they are worth maintaining, they are worth contending for."—Bishop MEDLEY *On Episcopacy, &c.*

LONDON: F. & J. RIVINGTON.
EXETER: A. HOLDEN, H. J. WALLIS, J. SPREAT.
PLYMOUTH: R. LIDSTONE.
MDCCCLII.

A FEW WORDS,

&c.

"*A Letter to the Archdeacon of Totnes on the Necessity of Episcopal Ordination, by Henry, Lord Bishop of Exeter,*"—in which his Lordship treats most fully on the 19th and 23rd Articles, the Preface to the Ordinal, &c., &c., with reference to certain Replies by his Grace, the Archbishop of Canterbury,—renders it quite unnecessary for me to enter at all upon the subject of *Presbyterian Ordination,* and the many questions connected therewith, in relation to the Church of England. My object in the following pages will be to endeavour simply to throw light upon one or two points in my Pamphlet *On the LV. Canon,* &c., upon which Mr. Goode has commented, and respecting which, therefore, additional information may not be uninteresting. I will study the utmost brevity.

At page 15, (for I leave the reply to the first thirteen pages, to the far more able and practised pen of Archdeacon Churton,) Mr. Goode refers to my extracts from Bancroft's Sermon, which, he says, were " intended to shew the absurdity of supposing

Bancroft to have recognised *a Presbyterian Community* as a Church." Now I must beg to remark, that this is not quite a correct statement. The question was, as to the meaning of a certain clause in the LV. Canon, whether it relates to the *Kirk of Scotland*, or not. Bancroft was President of the Convocation when the Canon was enacted. His opinions, therefore, respecting the *Presbyterian Kirk of Scotland*, are of the utmost importance in solving the difficulty. And with his testimony before us, contained in the "ten pages devoted to extracts" from his Sermon, I repeat that it would be "absurd" to suppose that he recognised the *Kirk of Scotland* as a branch of *Christ's Holy Catholic Church;* whatever might have been his opinion of "Presbyterian Communities" in general.

But we are told, upon the testimony of Spottiswoode, that Bancroft did acknowledge the validity of the Scottish Orders in 1610; and that, as Spottiswoode was "himself one of the three Bishops then consecrated," we "may as well deny the value of almost all the records of history we possess," as reject his testimony, or oppose to it "Heylin's unsupported assertions." But may I ask, Why? The reader of Mr. Goode's Reply might, indeed, hastily infer that Spottiswoode *was present* when the discussion referred to took place, and that, consequently, to deny his statement would be to question his veracity. But the fact appears to be, that the question arose and was settled, sometime between

the middle of September, when Spottiswoode arrived in England, and the 21st of October, when the Consecration took place.—(*History*, &c., p. 514.) "A question *in the meantime*," (writes Spottiswoode,) *i. e.*, between "the midst of September," and "the 21st of October," "was moved by Dr. Andrewes, Bishop of Ely, touching the Consecration of Scottish Bishops," &c.; but it would not appear to have been discussed at all at the time of the Consecration, as Archbishop Bancroft, "who was by," was not on the Commission; and we are left to conjecture as to the testimony upon which Spottiswoode makes his statement. Such a statement being, moreover, directly at variance with the well known views of Andrewes and Bancroft, I am induced to look for information elsewhere; and I find it in Heylin, whose account of the transaction is clear and express. "That this (the Episcopal) character (writes Heylin) might be indelibly imprinted on them, his Majesty issues a Commission, under the Great Seal of England, to the Bishops of London, Ely, Wells, and Rochester, whereby they were required to proceed to the Consecration of the said three Bishops, according to the rules of the English Ordination; which was by them performed with all due solemnity, in the Chapel of the Bishop of London's House, near the Church of St. Paul's, October 21st, 1610. But first a scruple had been moved by the Bishop of Ely, (Andrewes,) concern-

ing the capacity of the persons nominated for receiving Episcopal Consecration, in regard that none of them had formally been ordained Priests; which scruple *was removed by Archbishop Bancroft*, alledging that there was no such necessity of receiving the Order of Priesthood, but that Episcopal Consecrations might be given without it; as might have been exemplified in the cases of Ambrose and Nectarius, of which the first was made Archbishop of Milan, and the other Patriarch of Constantinople, without receiving any intermediate orders, whether of Priest, Deacon, or any other (if there were any other) at that time in the Church."—(*History of the Presbyterians*, p. 387.)

But whence did Heylin obtain his information? The question is easily answered. Bishop Andrewes died in 1626, and Archbishop Abbot in 1633. Now, in 1631 Heylin was Prebendary of Westminster, and was at that time a controversialist of some note; and having been intimately connected with the ecclesiastical affairs in Scotland, through Laud, (then Bishop of London,) would naturally inform himself on the point in question. I therefore, without "denying the value of almost all the records of history we possess," prefer the testimony of Heylin to that of Spottiswoode; especially as the latter manifested considerable jealousy in favour of "the Church of Scotland." (See Bishop of Exeter's *Letter*, &c., p. 64.)

At page 17, Mr. Goode says, "*Seven more pages*

are then occupied with extracts from the Canons of 1606, &c. . . . but *cui bono?* . . . Let Chancellor Harington ask himself the question, whether Archdeacon Mason or Bishop Cosin would not have cordially assented to those Canons, and then let him remember what both of them have said of the Ministry of certain Non-Episcopal Churches." But, with deference to Mr. Goode, that is not the question. The question is, what would Mason and Cosin have thought about the *Kirk of Scotland?* And whether, holding, as they did, the opinions expressed in the Canons of 1606, they would have recognised the Presbyterian body *in Scotland* as a branch of Christ's Holy Catholic Church?

With regard to Archdeacon Mason, I refer without hesitation to "the avowed principles" which are advocated "in all his genuine works"; and I would direct the reader's attention to the following passage from "*The Translator's Preface*" to Mason's "*Vindication of the Church of England*," touching the author of the "*Defence of the Validity of the Ordination of the Ministers of the Reformed Churches beyond Seas*," which has been ascribed to Mason, and to which Mr. Goode has referred. The Translator, having given "divers reasons why he looked upon that piece as *spurious*," (pp. 55, 58,) adds, "Other instances might be produced, to shew that the principles laid down in this '*Defence of the Ordination of the Protestant Ministers beyond Seas*,' (and that, too, not by way

of concession, or argument *ad hominem* only, but of a professed disputation for the lawfulness of their calling,) *are directly contrary to Mason's avowed principles in all his genuine works.* From whence I make no scruple to pass this censure upon it, *that it is none of his*, but published in his name by a time-server, to serve the turn of a faction, (after his death,[1]) by Mason's well-established reputation. . . . From all which I conclude, that it would be *absurd*, [*Lindsay's* expression, not mine,] and inconsistent in our author, Mason, or any other orthodox divine, (who asserts the *Divine Right of Episcopacy*, as he does) to undertake a professed *Vindication of the Validity of their Ordi-*

---

1 "There are divers reasons for which I cannot but look upon this piece as *spurious*. As 1st, with respect to *the time of its appearance in the world*, viz. *twenty years after our Author's death;* and that too when a restless and unruly faction were using all manner of means to overturn the Church of England and her Ministry; one of which was to set up the Constitution of the *Reformed Churches abroad* (though *but of yesterday*) in opposition to that ancient and excellent one of ours. 2nd. With respect to its *Editor*, viz. *John Duree*, a Scotsman, and a Preacher; though whether he had taken *Orders* according to the Form of the Church of England, which (it seemed) *he always scrupled*, it doth not appear. However he was a great pretender towards making *a reconciliation between the* Calvinists *and* Lutherans *beyond the Seas;* but so far from being a friend to *the Church of England*, that *he sided with the Presbyterians* when they became prevalent in 1641, was one of the zealous Preachers before that *rebellious Parliament*, and by them, amongst other employments, made one of their *pious Assembly of Divines*, to *reform* away the *Church of England* (Root and Branch) as they themselves *reformed* the State," &c.—*Preface*, p. 55.

nations, without Bishops; at least, since their want of them proceeds not from *necessity*, but from a fixed *opposition* to that sacred Order, and an utter *aversion* to all who hold it to be of *Divine Institution.*"

Bishop Cosin having been also referred to, shall speak for himself: "You shall *not find that I ever said Presbyters had any power of rightful Ordination* in the judgment of antiquity; nay, you shall find the contrary, and that I greatly blame them, saying, *they will never be able to answer it for presuming to take a power upon them which was never given nor committed to them;* and that nothing but a case of NECESSITY, (*reserving their wonted desire of Bishops*, where they are by no means to be had nor permitted,) can excuse them."—(*Works*, vol. iv., p. 448.) Now I have yet to learn, that either John Knox or Andrew Melville could claim the plea of *necessity* for "abolishing Prelacy," and establishing the "Presbyterian Platform;" or that the Assembly held at Dundee, in 1580, was *necessitated* to call "*the office of a Bishop unlawful in itself;*" or that at Montrose, in 1600, to maintain that "*the Anglican Episcopal Dignities, and all Ecclesiastical Prelacies, are flat repugnant to the Word of God,*" and "*all corruptions of these Bishopricks* DAMNED *and* REJECTED;" or that (to quote the language of Calderwood) they were required to "protest that they *detested* and *abhorred Episcopal Government, which was damned*, not only by doctrine in pulpits,

but also by *Acts of Assemblies* and Articles of the Book of Policy."—(*History*, p. 96.) Surely Mr. Goode must at once see that this is an answer to his question, "Will Chancellor Harington tell us, why they should recognise a German Ecclesiastical Community as a Church, (as even Bishop Cosin did, and communicated with it rather than with Rome,) and repudiate the Presbyterian Scotch Kirk?"

When, again, Mr. Goode remarks, "That when all these persons were recognising and cherishing as true Churches of Christ the Foreign Reformed Churches that were under a Presbyterian Form of Government, it is to me incomprehensible (I will not use Chancellor Harington's phrase *absurd*, lest he might dislike the rebound of his own term,) how it can be urged as impossible that they should recognise the Presbyterian Church of Scotland as a true Church, and pray[2] for it," it would appear to me that Mr. Goode has himself advanced a valid reason

---

[2] The sentiments contained in the following passage in the Bishop of Exeter's *Letter*, &c. (pp. 61, 62,) were as applicable to the Kirk of Scotland in 1604, as at the present time, and perhaps more so. "It has been said, ... that our Church does not refuse the Scottish Presbyterians the benefits of her prayers, because they may vary from us in their own constitution and forms. Undoubtedly not. . . . . I am quite ready to pray for all persons who own this (the *Extirpation* of Popery, *Prelacy*—that is, Church-government by Archbishops, Bishops, their Chancellors and Commissaries, Deans, Deans and Chapters, Archdeacons, and all other Ecclesiastical officers depending on that Hierarchy, &c.) to be their duty, and pledge themselves to discharge it—I will pray for them among "our enemies,

why such a distinction might have been made, when he says elsewhere, (p. 29,) speaking on another point, "I must again repeat; that the question is, not the Apostolical Institution of Episcopacy, which I hold as strongly as Chancellor Harington can do; but, whether *the Foreign Reformed Churches, considering the peculiar circumstances in which they have been placed*, do or do not possess a valid Ministry." Now as the only "peculiar circumstance" attaching to the Kirk of Scotland in the 16th century was, that she was unhappily under the influence of some rabid Presbyterians, termed "Reformers," by whom, as Calderwood delights to tell us, "Prelacy, and all Anglican Episcopal Dignities were declared flat repugnant to the Word of God," and consequently were "damned and rejected," I may, without controverting the principle implied, (though I do not admit it,) or advancing any thing very "incomprehensible," be permitted to question the validity of the Ministrations in *the Kirk of Scotland.*

I must, notwithstanding Mr. Goode's playful remarks, (p. 16,) claim the "excommunication" clause in the Canons. I would submit, that the members of the Kirk of Scotland, who affirmed that "the government of the Church of England," &c., "was

---

persecutors, and slanderers, and that it may please God to turn their hearts;" but I will not pray for them as a religious body—still less as a Church—least of all, as the Church of Scotland, thus excluding the true branch of Christ's Church planted by the Grace of God in that land, though not established there by the laws of man."

anti-Christian and repugnant to the Word of God," were "excommunicated" by the Convocation of 1604; if, in no other sense, at least in that which attached to the "excommunication" of Polycrates, and the Asian Bishops, by Victor, or of St. Cyprian, and the African Bishops, by Stephen, &c.; a sentence which, in those early days, before the "developement" of the Papal system, simply meant, (to adopt the language of Mosheim,) "pronouncing a party *unworthy of communion*, and had reference solely to the Church by which the sentence had been passed." Thus "Victor, exasperated by the resolute answer of the Asiatic Bishops, broke communion with them, pronounced them unworthy of the name of brethren, and excluded them from all fellowship with the Church of Rome." And thus, again, "Stephen excommunicated the African Bishops," that is, "broke communion with them, and excluded them from the Communion of the Church of Rome."[3]—(*Eccles. Hist.* vol. i. p. 188, and 256.)

"That the Church which is really intended in the Canon (writes the Bishop of Exeter, *Letter*, &c. p. 58) must be in communion with that which thus recognises it in her prayers to be a Church, I need not say; nor that there can be only one Church, with which we can be in communion in one country." But clearly the *Presbyterian Kirk*, which declared

---

[3] Mr. Goode says—"you cannot turn a man out of your house who never was in it." This I will not dispute; but I would submit, that you can *prevent* bad characters from *coming in.*

that "the Government of the Church by *Bishops* was *anti-christian, and repugnant to the Word of God,*" and therefore directly contravened the principles enunciated in the Canons in question, could not be recognised by the 55th Canon as *in communion with the Church of England.*—And thus, elsewhere, (p. 61) his Lordship adds, "but it has been said, in the same Episcopal Charge, from which I have already cited, (that of the Bishop of Manchester,) that our Church does not refuse the Scottish Presbyterians the benefits of her prayers, because they may vary from us in their own constitution and forms. Undoubtedly not; we will always pray for them individually, that they may enjoy the blessings of the Church of Christ,—*but not for their community as a Branch of that Church*; *for such, while we are faithful to our own principles, we can never consider it to be.* To pray for it as such, would be in truth to pray for the destruction of our own Church, for it is the avowed principle of that Presbyterian body to labor to that end." (See *Note* Sup., page 10.)—It will also bear upon this point to remark, that King James had laid it down in the *Basilicon Doron*, that "*all who preached against Bishops* (*in Scotland*) *should be rigorously punished*:" and I may also add the following passage from the Bishop's *Letter*, (p. 59,) as tending indirectly to elucidate this immediate question. "In connexion with this Bidding Prayer, there is a matter which the soberer portion of the party, with whom

we are dealing, may think worth consideration. Be it doubtful, or not, what is the meaning of the phrase 'the Church of Scotland' in the 55th Canon, there can be no doubt at all that the '*Realm* of Scotland' is meant, (for it is expressly named,) in the 1st Canon. That Canon is entitled 'The King's Supremacy over the Church of *England* in Causes Ecclesiastical to be maintained.' But though such is the title, the body of the canon points not less *specially* to the Realm of *Scotland* than to that of England: both are mentioned in the very same terms. 'The King's power within his realms of England, Scotland, and Ireland, and all other his dominions and countries, is the highest power under God;' and the second Canon claims for our Kings the same authority in causes ecclesiastical that the godly Kings had amongst the Jews, and Christian Emperors in the primitive Church. This is expressed generally, without any exception of Church or country whatsoever; and if the concluding words of that Canon may seem to favour an opinion that England only was contemplated, yet this is only seeming. For the 1st Article of the Declaration in the 36th Canon is in the following most comprehensive terms: 'The King's Majesty, under God, is the only supreme governor of this realm, and all other his Highness's *dominions and countries, as well in all spiritual or ecclesiastical causes as temporal.*' 'But why do I speak of other Canons? The

55th itself—the very prayer which it prescribes—says the same thing, if possible, still more plainly: 'Our Sovereign Lord James, King of England, *Scotland*, France, and Ireland, *supreme Governor in these his realms*, over all persons, *in all causes ecclesiastical*, as well as temporal. Therefore Mr. Macaulay, and all who may have availed themselves of the ingenious suggestion that 'the Church of Scotland was in 1603, *as now*, Presbyterian,' must be prepared to accept, as a corollary, that the Queen's Majesty is supreme in all causes ecclesiastical or spiritual within the limits of the 'Holy Kirk.'" And we may add, "that in 1610, though the Church of Scotland was then just the same as it was in 1603, 'the King,' upon the Consecration of his new Bishops, 'did institute a High Commission in Scotland, for the ordering of causes ecclesiastical.'"—(p. 60.)

Proceed we to page 20, where Mr. Goode gives his solution of the clause in Morrison's Licence.[4] "Mr. Harington (he writes) seems entirely to have forgotten, that the First Book of Discipline never had the sanction of the law, and therefore was never enforced." I was well aware that the First Book of Discipline had not been sanctioned by an Act of Parliament, but I was not aware that it had

---

[4] My remark respecting Archbishop Grindal seems to have given some offence. But in justification I may add, that the reader will find many more "vagaries" of the Archbishop mentioned by Dr. Bowden, in his *Letters to Dr. Miller*, vol. ii. pp. 45, 49.

"never been enforced," as "it had the authority of the executive power in Scotland," and "was sanctioned by the Church."—(Cook's *Hist. of Ref.*, vol. iii., p. 37.) I find in the *Preface* to this First Book, in *the Pardovan Collections*, that, when "the Commission had completed their task, on 29th May, 1560, the '*Book of Policy*,' or '*First Book of Discipline*,' was submitted to the *General Assembly, by whom it was approved;* and though not formally ratified[5] by the Privy Council, it was subscribed[6] by a great portion of the members. The First Book of Discipline, therefore, though *then sanctioned by the Church*, was never formally and fully approved by the civil authorities;" (p. 45,) but I have yet to learn that, having been "*sanctioned by the Church*," it was "never enforced," because it lacked *Parliamentary* authority. On the contrary, my conviction is that, (to quote the language of an able writer in the *British Critic*,) "*Even Presbyterian Ordination was suspended in the Kirk for*

---

[5] Scot, however, tells us, that "it was subscribed by sundry of the Lords, (in 1560,) and *ratified by Act of Counsell* upon the 17th day of January following."—*Apologetical Narration*, p. 4.

[6] "They subscribed, however, (writes Dr. Cook,) not in their *individual capacity* solely, for the above Declaration is entitled *An Act of Secret Council;* and hence the Book of Discipline had the authority of the *Executive power in Scotland*."—*History of the Reformation in Scotland*, vol. iii. p. 37.

At the end of the First Book of Discipline in the *Pardovan Collections* is the following: "Thus far out of the Buik of Discipline quhilk was subscryvit be the Kirk and Lordis."—(p. 120.)

nearly a quarter of a century." Irvine, (a Presbyterian writer,) in his *Historical Preface*, &c., says, "If the Church of Scotland be a true Church of God, it is so in despite of *hereditary Ordination*, to which it gave no heed, and even went so far as to set aside the imposition of hands also. This, however, was restored by the Second Book of Discipline, set forth some twenty years after." (p. 108.) Dr. Cook, speaking of the mode of admission into the Ministry under the First Book of Discipline, says, "The Reformers approved of no ceremonies, they *even discontinued the practice of the imposition of hands;*" (*Hist. of Ref.*, vol. ii. p. 392;) and, when referring to the restoration of "the imposition of the hands of the eldership," in the Second Book, he adds, in a note—"In the First Book of Discipline, imposition of hands in Ordination was laid aside," (*Hist. of the Church of Scotland*, vol. i. p. 285,) but does not add one word respecting the decision of the Kirk not being "enforced;" and, if my memory fails me not, a passage stating directly the reverse occurs, either in his *History of the Church*, or of *the Reformation in Scotland;* though, as I cannot at this moment give the reference, it is perhaps scarcely fair to allude to it. Dr. Bryce seems to labour under the same impression, with regard to the suspension of the imposition of hands. In his *Letter to the Bishops, &c. of the Church of England*, when treating of the low estimate in which the rite of Ordination has ever been held by the Kirk of Scotland, he says, "In the

First Book of Discipline, which, although not acknowledged as a standard of our Church, was drawn up by Knox himself, and is still received as high authority by many, it is expressly declared, in the matter of settling ministers, that 'other ceremonies than the public approbation of the people, and declaration of the chief minister to serve the Church, we CANNOT APPROVE (*sic* in Bryce); for, albeit the Apostles used imposition of hands, yet, seeing the miracle is ceased, the using of the ceremony we judge *not necessary*' (*sic*). *After a lapse of twenty-one years*, and, it is said, at the earnest entreaty of King James, and, in order to gratify his Majesty, *the Reformed Church of Scotland consented to the Form of Ordination now in use*, as one 'not necessary,' as in your Church it is esteemed, but as proper and becoming."—(*Appendix to Speech on the Strathbogie Case*, p. 52.) And Stephen tells us, that "Calvin and Knox, and other followers, despised and rejected all Ordination;" and that "Knox accordingly brushed away the venerable Apostolical rule of the Imposition of Hands as an unnecessary ceremony."—(*Hist.*, &c. vol. i. p. 121.) I have therefore yet to learn the meaning of the words "*juxta laudabilem Ecclesiæ Scotiæ reformatæ formam et ritum* ad sacros ordines et sacrosanctum Ministerium per manuum impositionem admissus et ordinatus fueras," as applied to Morrison. The words "omitted" by me, and quoted by Mr. Goode, rather increase than diminish the difficulty.

At page 21, Mr. Goode refers to some very brief prefatory remarks of mine, connected with an important extract from Strype, on the cases of Whittingham and Travers, and implies that there must be some mistake, in connecting Whitgift's name with the Commission issued against Whittingham. I cannot plead "a slip of the pen" as an excuse for the supposed blunder, for, in fact, I intended to assert precisely what is there stated, viz. that "Whittingham's Orders were called in question by Archbishop Whitgift," *and* "that a commission was [more correctly, *had been*] issued to report thereon," that is, on the character of his Orders, though not, of course, as the consequence of *Whitgift's* objection; *and* that the issuing such commission "would have ended in his being deprived (to quote the language of Whitgift) without special grace and dispensation." The passage which, as the inverted commas indicate, is composed of a series of quotations, is, I admit, somewhat obscure, and might easily mislead Mr. Goode; "Brevis esse laboro, obscurus fio;" but the facts are, I believe, strictly correct.

Mr. Goode adds, that "Whittingham's case is, to say the least of it, rather against Mr. Harington than in his favor." "*Rather* against" me! Why it is one of the choicest and most favorite examples adduced by Presbyterian writers in proof of the recognition by the Church of England of the validity of Ordination by Presbyters, and has been quoted

as such from the time of Owen to the present period, and by fifty writers during the past three months. But why is the case "rather *against*" me? Because Archbishop Sandys had stated in his Letter to the Lord Treasurer, that Whittingham "had not received his Ministry in that Church (of Geneva), or by any authority or order from that Church, *so far as yet can appear*," (April 1579,) and therefore the objection of the Archbishop was, that he (Whittingham) had not been ordained according to the order of *the Genevan or any Church*, and had not, in fact, received any sort of Ordination; "and, consequently, that it would seem likely, from the account of the matter thus given, that Archbishop Sandys would have been satisfied if he had had regular Genevan Orders." Whether "Archbishop Sandys would have been satisfied," or not, may be a matter for discussion; though the opinions of the Archbishop are to me self-apparent, notwithstanding his somewhat cautious Letter to the Lord Treasurer; arising, doubtless, from his "seeing the hand of the Puritans in all this trouble given him, by their suggestions unto their friends at Court," by which he "had received great wrong;" and from his unwillingness to alarm the Lord Treasurer, who, in the previous year, had been seriously warned by the Lord President, (a "favourer of the Puritans,") "what flame this spark (the non-recognition of Genevan Orders) was like to breed, if it should kindle." But what, in fact, was the question at

issue upon which the recognition of Whittingham's Orders depended, and the legitimate settlement of which, I submit, could alone have "satisfied" the Archbishop? Strype tells us, (*Annals*, vol. ii., pt. 2, p. 168,) that a Commission was issued in 1576, "for the hearing and determining divers matters complained of against Mr. Whittingham, the Dean of that Church, (of Durham). One whereof among others, seemed to be about that Dean's Orders; it being thought not lawful for him to hold that Deanery, in respect of his defect therein; and worthy of deprivation, *because his Ministry was not warranted* BY THE LAW OF THE LAND, being ordained by a few lay persons in a house at Geneva." The first Commission was a failure, (chiefly by reason of the opposition by the Dean of York,) and another Commission was issued in 1578. These Commissioners were authorised to "require and see the Letters for their Orders," &c. "of the Dean," &c.; and, "if they found any of them not sufficient on that behalf, to dismiss them from their offices and benefices. This was the paragraph that touched the Dean."—(*Ibid*, p. 169.) According to the "*Memorandum*" of the Chancellor of the Archbishop, "the objection was, it was affirmed, that he (Whittingham) was *neither Dean nor Minister*, ACCORDING TO THE LAWS OF THIS REALM, but a mere layman." Whittingham "confesseth that he is neither Dean nor Minister, *according to the order and law of this realm*," but "denies

that he is a mere layman," as "he was ordered in Queen Mary's time in Geneva, according to the Form there used," (p. 70;) and even the Lord President, who was "a favourer of Puritans," in his private Letter to the Lord Treasurer, writes—"Against the Dean *this matter was first certificated, and most especially urged*, that he WAS NOT MADE MINISTER ACCORDING TO THE LAWS OF THIS REALM, but is *merè laicus*, and so to be deprived." The Dean's reply to this article was, that "he was able to prove his vocation to be such and the same, that all the Ministers in Geneva used to have." The Dean's death, in June, 1579, "prevented the Commission proceeding further with him;" but *Whitgift's Animadversions* on *Travers's Reasons*, (written in the year 1586,) throw considerable light upon the question. Travers, who had been ordained by a Presbytery at Antwerp, urged, like the modern Presbyterians, the cases of Whittingham and others, to prove that "there was never any question moved in this Church of England" against "*Scottish* men and other, *made Ministers abroad*" being acknowledged, "so as to execute the office of the Priesthood," and therefore that his Orders should be recognised as valid. Whitgift replies, "I KNOW NONE SUCH." And to the assertion of Travers, that, "When the question (of Whittingham's Orders) was moved about him, yet was neither the Word of God, nor the law of the land found to be against him; but, notwithstanding that exception, he continued in his place

and Ministry after to his death;" Whitgift makes answer—"THIS IS UNTRUE:" *For if Mr. Whittingham had lived, he had been deprived without special grace and dispensation.*" But does Whitgift assert this, because the Dean "had not, in fact, received *any sort of Ordination?* Just the contrary; for he expressly states in the same paragraph, that Whittingham "was, in time of persecution, *ordained Minister by those who had authority in the Church persecuted.*" And yet "he would have been *deprived without special grace and dispensation.*" Why? Evidently on the grounds "first certificated and most expressly urged against him, that he *was not made Minister according to the laws of this realm,* but was a *merè laicus,* and so to be deprived." How far Whitgift recognised, in the testimony of the Universal Church, a record against Presbyterian Ordination, may be learnt from his *Animadversion* on the following *Reason* urged by Travers: "The universal and perpetual practice of all Christendom, (writes Travers,) in all places and in all ages, proveth the Ministers lawfully made in any Church of sound profession in faith, ought to be acknowledged such in any other." To which Whitgift rejoins—"EXCEPTING ALWAYS *such Churches* AS ALLOW OF PRESBYTERY, *and practice it.*"—(*Life of Whitgift*, vol. iii. pp. 182-6, *Ed.* 1822.) I cannot therefore subscribe to the statement, that "Archbishop Sandys would have been satisfied," as one of the Commissioners of 1576, and 1578, "if Whittingham had had re-

gular Genevan Orders." And so far from admitting that the case of the Dean of Durham is "rather against" me, I must claim it, (though at the expense of my opponents,) as strongly corroborating the position, "that *the Church of England has never, directly nor indirectly, recognised the validity of Presbyterian Ordination.*" If I am told that the cases of Morrison, Whittingham, &c. "do not touch the question," let me suggest that henceforth they (and I may add *the clause in the 55th Canon*) do not form the prominent materials in any defence of the recognition by the Church of England of Presbyterian Ordination.

I had almost forgotten to refer to a question which Mr. Goode has left for my "consideration." "How it was, if Archbishop Whitgift was right, the additions came to be made to the Preface, (to the Ordinal,) and words touching the matter inserted in the New Act of Uniformity at the Restoration? To what purpose?"—My reply is obvious, *viz.* for the purpose of preventing the possibility of a doubt, or cavil being raised by any subsequent Whittingham, or Travers, or Morrison, as to the views which the Church of England held on the necessity of Episcopal Ordination. The remarks of the Bishop of Exeter on the Preface, (pp. 27, 33,) render another word on the subject superfluous: but I have subjoined a portion of the Preface of 1552, and of that of 1662, that my readers may judge for themselves as to the character and extent of the

alterations.[7] I would only add, that the Collects in "the Form hereafter following," in both Books,

---

[7] 1552.

THE PREFACE.

"It is evident unto all men diligently reading Holy Scripture, and ancient Authors, that from the Apostles' time there hath been these Order of Ministers in Christ's Church, Bishops. Priests, and Deacons. Which Offices were evermore had in such reverent estimation, that no man, by his own private authority, might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as were requisite for the same; and also by public prayer, with imposition of hands, approved and admitted thereunto. And therefore, to the intent these Orders should be continued, and reverently used and esteemed, in this Church of England, *it is requisite that no man*, (not being at this present Bishop, Priest, nor Deacon) *shall execute any of them, except he be called, tried, examined, and admitted, according to the Form hereafter following.*"—(See an admirable Tract on *The Episcopal Form of Church Government, &c.* (p. 35) by the Rev. John Medley, Truro, (1835;) now Bishop of Fredericton.

1662.

THE PREFACE.

"It is evident unto all men diligently reading Holy Scripture and ancient Authors, that from the Apostles' time, there have been these Orders of Ministers in Christ's Church: Bishops, Priests, and Deacons. Which Offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed in the Church of *England*; no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of *England*, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal Consecration, or Ordination.

contain the important clause, "*Almighty God, who, by thy Holy Spirit, hast appointed divers Orders of Ministers in thy Church;*" and that the "divers Orders" so "appointed" by "God," are specified in the several Services to be those of *Bishop, Priest,* and *Deacon.*

As the "*Letter*" of the Bishop of Exeter "*to the Archdeacon of Totnes*" will be in every body's hands, it is unnecessary for me to refer to his Lordship's remarks on the "paradox," involved in the assertion, "that the 55th Canon of the Synod of 1603, requiring us in the Bidding Prayer to pray 'for the Church of Scotland,' means thereby the Presbyterian Establishment in that country," (p. 57); but I confess that, in concluding this part of the subject, I give the following extract with no slight degree of satisfaction: "Now that all this, (and more of the sort might be cited *ad nauseam,*) together with the King's naming Titular Bishops and Archbishops, and proclaiming his full purpose of re-establishing them in Scotland, would not satisfy a Judge sitting in Westminster Hall that the Kirk was already legally abolished, we should all admit; but *that this Kirk should be* 'the very Church of Scotland,' *designated by the Canon as the object of our prayers, is too gross for an ordinary understanding to digest.*"—(*Letter*, p. 58.)[8]

[8] Mr. Goode will pardon me for observing, that his professed simplification of the question (p. 14) really obscures the subject to a very great extent. *The* question is *not*—"What was the form of

I proceed, lastly, to page 24, where Mr. Goode refers to my "*Letter*" entitled, *The Witness of Anglican Divines for Episcopacy*. Mr. Goode will forgive me for smiling at his alacrity in defending the Archbishop of Canterbury. He seems to think that every one who supports the *Divine Right of Episcopacy* is aiming a blow at the Archbishop, and that such a person cannot have any other object in view than to attack his Grace's "Letter" to Mr. Gawthorn. The question involved in that "Letter" is, I suppose, "*the real point at issue*," "*the point in question*," "*the great question*," referred to so frequently by Mr. Goode. Now I must beg to remark, that I have neither directly nor indirectly alluded to the Archbishop's Letter, by way of refutation: nay, I may add, that I carefully abstained from any such allusion; and that the Letter in question would, irrespective of remarks from other quarters, not have elicited from me one word in reply. My first communication to the *Morning Chronicle* had reference solely to certain historical statements which appeared in the *Morning Herald*, touching Morrison, Whittingham, Travers, &c., and tending to shew, by example, that the Church of England *had* recognised Presbyterian Ordination;

Church-government in Scotland in 1604?"—but, *what was the Church contemplated by the 55th Canon?* The former question is a mere ingredient in the enquiry: and I contend that the latter, *the question* in dispute, cannot be satisfactorily and fully answered, without duly considering the *several points* referred to in my "Letter."

the very point against which I had previously contended; and the Catena, subsequently given, was intended to disprove the position assumed, that the Anglican Divines regarded Parity and Episcopacy as based on equal authority.

If Mr. Goode will take the trouble to refer to certain Leading Articles, and "Letters," which appeared in the *Herald* in September last, (and which Mr. Goode tells us he has not seen,) he will find that the writers were *very far* from acknowledging "the doctrine of the Succession, as held by our Church," and which Mr. Goode has "summed up in these two points: 1st, That as the power of Ordination and general superintendance of the Church, including the clergy, was committed by the Apostles to the Presidents of the Churches, such as Timothy and Titus, only, and was not entrusted to mere Presbyters, so this power could only be properly exercised by those who succeeded such Presidents in their Presidency; and that, consequently, all Ordinations, not performed by such a Prelate of the Church, are irregular, and not according to the rule left with the Church by the Apostles, and therefore, under ordinary circumstances, inadmissible. And, 2nd, That the only regular mode of admission to the Episcopal office is by Episcopal Consecration."—(*The Divine Rule of Faith and Practice*, vol. ii., p. 72.)

The Catena given in the *Morning Herald* by

Dr. Cumming, and elsewhere by other writers, appeared to me to have this one object only in view, *viz.* to shew that our Divines regarded Episcopacy as a matter of indifference, and that so far from acknowledging "that the only regular mode of admission to the Episcopal Office, (I quote Mr. Goode's language,) is by Episcopal Consecration," and "that all Ordinations not performed by (such) a Prelate of the Church were irregular, and not according to the rule left with the Church by the Apostles," they regarded Ordinations by Presbyters as equally "regular" and equally "admissible." Against this position my Catena was directed, as enlarged in my late Pamphlet; and, I contend that it is precisely *ad rem.* Mr. Goode will, however, observe by a note, that this Catena did not appear in the original Letter in the *Morning Chronicle* of September 13th, but was added to meet objections and arguments subsequently advanced; which, I confess, may cause a little confusion.

The question, the *res*, between me and my opponents was this, "Whether the Church Catholic has not, from the first to the nineteenth century, maintained the Divine Institution of Episcopacy, recognizing no other system of Church Polity? And whether the Church of England, as a portion of the Church Catholic, does not altogether exclude, and *has not always excluded*, Ordination by Presbyters?"

My opponents referred to Eutychius, Morrison, Whittingham, the LV. Canon, &c., to disprove my position, and endeavoured to support their own by the testimony of our Divines. Now, as the above cases have been adduced, without hesitation, by the opponents of Episcopacy, for upwards of two centuries, I deemed them of sufficient importance to claim a few words in refutation; contending, as I do, "that the Church of England has never, directly nor indirectly, acknowledged Presbyterian Ordination;" and I was also anxious to prove, that the Anglican Divines, notwithstanding sundry "charitable expressions" with regard to cases of *necessity*, all held, most clearly and indisputably, the Divine Institution of Episcopacy.

This was "*the* question" before me, "the *real question* at issue" between me and the writers in the *Herald*, &c.; and though it might have been desirable to have "grappled with" *Mr. Goode's* "real question," namely, the subject contained in the Archbishop's Letter, still that was foreign to my immediate purpose, as my Letters abundantly prove.[9] With regard to the case of "necessity," as applicable to the Foreign Churches in the sixteenth century, (for of course the Kirk of Scotland neither can, nor does she desire to, claim such a plea, as she

---

[9] Upon this immediate point, I may direct the reader's attention to a Pamphlet, which is now in the Press, entitled "*The Observer Observed, or, The Church of England Vindicated: a Letter to the Rev. W. Goode, M.A., by the Rev. W. B. Flower, &c.*"

proceeds upon the *sinfulness of Prelacy*, and the Apostolical Institution of *Parity*,) I must confess, that I entirely agree with the "furiosi scriptores," Brett, Leslie, Dodwell, Hickes, and the "small personage" (!) Archdeacon Burscough; and the opinion which I have held for upwards of twenty-five years, I still hold, though I have perused (and, I should add, have read many parts with much pleasure,) pp. 60-110, vol. ii., of Mr. Goode's *Divine Rule of Faith and Practice*. "*I never heard* (to quote the language of Bishop Taylor) that NECESSITY DID BUILD A CHURCH;" and, moreover, (as Mr. Goode justly puts it,) "I am not sure that even the case of *necessity* could be fully made out for those Churches in what they did, and certainly it did not last long;" (*Divine Rule*, &c., vol. ii. p. 90;) and believing, with Bishop Hall, that "Confirmation and ORDINATION HAVE BEEN EVER HELD INTRINSICAL TO EPISCOPACY, I WOULD FAIN (with that Bishop) SEE WHERE IT CAN BE SHEWED, THAT ANY EXTREMITY OF NECESSITY WAS, BY THE CATHOLIC CHURCH OF CHRIST, EVER YET ACKNOWLEDGED FOR A WARRANT SUFFICIENT TO DIFFUSE THEM INTO OTHER HANDS."—(*Episcopacy by Divine Right Asserted*, pt. ii., sect. 15.) The *onus probandi* certainly rests with our opponents.[1]

---

[1] The following *Challenge to Dissenters* by the late *Bishop Copleston*, seems applicable to the case before us. "Can any single authority be produced for a departure from the rule of the Church—for a violation of its Unity—for a choice of leaders by whose names

All the other points contained in Mr. Goode's Reply, I cheerfully leave to the "candid reader," (if such there be,) with the understanding, however, that he will prove his candour by *fairly* reading *both sides* of the question.

The Close, Exeter, January 26th, 1852.

---

the several portions of Christ's disciples should be distinguished? This is *my* challenge to the dissenters of the present day. As Bishop Jewel openly declared to the Romanists, that he would subscribe to their creed, if they could produce one single authority, from Scripture or Antiquity, for any of the false doctrines which they held,—so do I now say to the dissenters from the English Church, of whatsoever denomination, that *if they can produce Scriptural Proof, or one authority from the Fathers of the Church, during the first three hundred years, for self-constituted Teachers—for renunciation of* Episcopal Rule and Order—for falling into sects, each with its peculiar title and its favoured leader,—*I will cease to complain of them for disturbing the peace and harmony of Christ's Church;* I will admit that they are *not* disobeying the last dying injunction of their Saviour, when He prayed intensely for the Unity of His Church; that they are *not* fulfilling His sad prophecy of the discord and strife which, through the agency of Satan, would spring out of the very Gospel of love; that they are *not* rudely trampling down his vineyard and opening its fences to the inroad of the common enemy. But until this authority is produced, I must continue to raise my voice in my Master's service against all those who resist His Word."—*On False Liberality.*

The reader will find some admirable remarks on "the very important question,—*What are the Orders which unepiscopally-ordained ministers are recognised as having received?*"—in the Bishop of Exeter's *Letter, &c.* (p. 66.)

W. & H. Pollard, Printers, North Street, Exeter.

BRADFORD THE MARTYR AND SIR JOHN HARINGTON.

Reprinted from "Notes and Queries."

Printed by W. & H. Pollard, Printers, North Street, Exeter.

BRADFORD THE MARTYR AND SIR JOHN HARINGTON.

Reprinted from "Notes and Queries."

(*2nd S., No.* 296. *Page* 125.)

The writer of the *Biographical Notice of John Bradford*, prefixed to the martyr's Letters, &c., in the Parker Society edition of *The Writings of Bradford*, referring to the well-known results of a sermon which Latimer preached before Edward VI. on the subject of "Restitution to be made of things falsely gotten," says,—

"This 'did so strike him (Bradford) to the heart,' on account of a fraud, committed by his master, Sir John Harington, which 'was to the deceiving of the king,' and which, it would seem, Bradford had concealed, 'that he could never be quiet, till, by the advice of the same Master Latimer, a restitution was made.'" (p. 14.)

And again:

"It was through his firmness, in fact, that Sir John Harington was compelled to make restitution to the king of the sums falsely obtained, in the two successive years, 1549 and 1550." *(Ibid.)*

The former passage consists, as we shall presently see, of partial extracts from Dean Sampson's *Memoir;* the latter is the writer's own inference. The biographer, in defending the martyr, is rather unjust to the Knight; and, as a collateral descendant

of Sir John Harington, I am unwilling that his honour should be thus unreservedly sacrificed at the shrine of "the good John Bradford." The connexion of the latter name with the question at issue, may render the inquiry of general interest. Strype's account of the transaction is this:

"While Bradford followed the study of the law in the Temple, London, he was Steward to Sir John Harington, Knight, Treasurer to the King's Camps and Buildings, and kept his books and accounts; whom he therefore called his master; in whose service once he took up some money, (and that, it seems, in his master's name,) which he was not able presently to repay. But interest and application were made by friends on his behalf, and at length, in May, 1548, his master was prevailed with to pay the debt for him, and he to become debtor to his master; and so Sir John bound himself under his hand to pay the sum before Candlemas next ensuing. He confessed his fault to his master, owned his debt, and offered all the satisfaction he could." (*Mem.* vol. iii. pt. i. p. 366. Edit. 1822.)

Dr. Hook also, following Soames, in his *Life of Bradford*, thus writes:

"Bradford's accomplishment (being distinguished as an accountant) procured for him the place of clerk or secretary to Sir John Harington, who was Treasurer of the Royal Camps and Buildings. Sir John Harington placed entire confidence in his integrity, as well as in his ability, but unfortunately overrated his superiority to temptation. Bradford appropriated to his own use one hundred and forty pounds belonging to the Crown. Some Protestant historians, (adds Dr. Hook,) blinded by party feeling, endeavour to palliate the crime of one who became afterwards so distinguished. But the real defence of Bradford is this, that he did deeply and truly repent, that he deplored to the end of his life this 'great thing,' as he sorrow-

fully termed his act of peculation, and that, when his mind was enlightened as to the nature of his sin, and his conscience reproached him, he became his own accuser, and took measures to make restitution.....But Bradford found more substantial relief from Sir John Harington himself, who generously consented to satisfy the Crown, and to accept his dependant's security for repayment to himself." (*Eccles. Biog.* vol. 3, p. 29. See also Soames's *Hist. of the Reformation*, vol. iv. p. 420.)

Now, having carefully read the Letters, &c., referred to by Bradford's more recent biographer, in corroboration of his position, I confess that the statements of Strype, Soames, Hook, &c., seem to me to be fully borne out by the confession and self-reproaches of Bradford himself, wherein he admits that he "justly deserved to be put to death for it," and by the language adopted by his friends, (were there no other *direct* testimony) ; and I may add, that not one tittle of evidence appears which can support the assertion so unhesitatingly advanced, that "the fraud was committed by his master, Sir John Harington ;" the more obscure passages being, I think, capable of easy and satisfactory explanation. It would certainly seem, by Bradford's letter to Traves, March 22, 1548, that Sir John's patience was well nigh exhausted by the importunity of the defaulter, and that he even considered him over "scrupulous" in so strongly urging an immediate "restitution ;" but so far from admitting his own participation in the act, or even his cognizance of the transaction, Sir John tells Bradford, that "If the books would declare it, he would

satisfy," &c. "The books I showed, (adds Bradford,) whereupon he promised as much as I could ask." I have read the *Memoir* by Archdeacon Hone, referred to by the biographer, in which the archdeacon minutely examines into "this obscure matter," as he calls it, and the conclusion at which he arrives is this: "That the act, though done without the knowledge of Sir John, might yet have been for his aggrandisement, and not an embezzlement of money, and the appropriation of it to Bradford's own use." (*Lives of Eminent Christians*, Vol. iv. p. 13.) This is a far different statement from that made by the biographer. The writer in question relies on Bradford's reply to the Lord Chancellor Gardiner, at his last examination, wherein he denied that he had "ever deceived his master;" but, in order to know what he denied, we must learn of what he was accused. The whole passage runs thus:

"Here came forth Master Chamberlain, of Woodstock, and said to the Lord Chancellor that Bradford had been a serving man, and was with Master Harington.—'True,' quoth the Lord Chancellor, 'and did deceive his master of seven score pounds." (*Fox, Vol.* 3, p. 240, Edit. 1684.)

That is, I presume, robbed him of one hundred and forty pounds. And what was Bradford's reply to this charge?—

"My Lord," quoth Bradford, "I set my foot to his foot, whosoever he be, that can come forth and justly vouch to my face that ever I deceived my master." (*Ibid.*)

Which was perfectly true, as the "great thing" which he confessed and so deeply deplored was, as

he admits to Sampson, "to the deceiving of the king." The declaration of the martyr before Gardiner, and the defalcation of which he is charged, are perfectly consistent. Now I would submit that, were the evidence to close here, there is nothing to justify the passages of which I complain: but *direct* testimony may be adduced which throws light on "this obscure matter;" and, strange to say, this testimony is contained in the very passage of Sampson which the biographer has *partially* quoted. The passage in the recent biographical notice is this:

"This (sermon of Latimer) 'did so strike Bradford to the heart,' on account of a fraud committed by his master, Sir John Harington, which 'was to the deceiving of the king,' and which, it would seem, Bradford had concealed, 'that he could never be quiet till, by the advice of the same Master Latimer, a restitution was made.'" (p. 14.)

The words within single inverted commas are taken from a passage in Sampson's *Memoir*, the other are the words of the biographer. Had the writer, however, omitted his own words and given Sampson's passage entire, though it might have destroyed his argument, it would have enabled him to do more justice to Sir John. The passage from Sampson is literally this:

"Which (sermon of Latimer) did so strike Bradford to the heart for one dash with a pen, *which he had made without the knowledge of his master*, (Sir John Harington,) *as full often I have heard him confess with plenty of tears*, being Clerk to the Treasurer of the King's Camp beyond the seas, and was to the deceiving of the king, that he could never be quiet till, by the advice of the same Master Latimer, a restitution was made." (p. 32.)

Sampson does not draw inferences, or speak of a casual or doubtful remark of Bradford, but tells us plainly that he "*had full often heard him confess with plenty of tears* the dash with his pen *which he had made without the knowledge of his master.*" And who was this Sampson? Bradford's most intimate "friend and fellow-student at the Temple," one who was the instrument, under God, of Bradford's conversion from Popery, and who speaks of his "familiar knowledge" of Bradford's inmost thoughts with reference to the "doctrine of repentance." Sampson was afterwards Dean of Christ Church, Prebendary of St. Paul's, &c. Unless, therefore, the writer of the *Biographical Notice of John Bradford* is willing to admit that Sampson penned a deliberate falsehood, he will, I think, if not erase, at least modify the offending passages, should another edition be called for. Though a very minor matter, I observed several inaccuracies respecting the Harington family, in the notes, which the Exton pedigree, now before me, would enable me to correct, should the editor hereafter desire it. I have spoken of the writer as the biographer, not being certain whether the editor, the Rev. Aubrey Townsend, of Bath, and the writer of the *Biographical Notice* are one and the same person.

E. C. Harington,

Chancellor of the Cathedral, Exeter.

The Close, Exeter, Feb. 1856.

UC SOUTHERN REGIONAL LIBRARY FACILITY
A 000 085 743 3